

حكم الاحتفال بالمولد النبي الشريف

RULING ON THE CELEBRATION OF MAWLID SHAREEF



MUHAMMAD TAHER YOUSSEF AL-HANAFI

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دربار گاهِ مُصْطَفٰی ﷺ!

یا صاحب الجمال ویا سید البشر

من وجهک المنیر لقد نور القمر

لا یمکن الشنا کما کان حقّه

بعد از خدا بزرگ تو پی قصه مختصر

DEDICATION

This booklet is dedicated to the

"Teacher of the Universe"



**With whose existence and by having the charity
of His knowledge the cosmos got illuminated
with the light of insight and wisdom and the
journey of human enlightenment was made
possible.**

ACKNOWLEDGMENT

I begin by praising Allah and sending blessings upon His chosen messenger. All Praise is due to Allah, the Lord of the Worlds, the (One Who) Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that our master Muhammad (ﷺ) is His servant and last Messenger, His beloved and dear one, the best of all creation. He was honored with the Glorious Qur'an that has been an enduring miracle throughout the years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our master Muhammad (ﷺ) has been particularized with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allah be upon him, the other Prophets and Messengers, all of their families and the rest of the righteous. May mercy and peace be upon the most virtuous of all creatures, the one who said, "I am the highest ranking son of Adam (ﷺ) which I say without boasting", and mercy also be upon his family, his companions and followers till the day of reckoning. Amin!

By the grace of Almighty Allah and through the blessed *sight* of *Beloved Prophet Muhammad* (ﷺ), *Hukm al-Ehtifal Bil-Mawlid al-Nabi ash-Shareef* booklet is completed. All praises for Almighty Allah who gave me strength to compile this book on the legal status celebrating Mawlid of His beloved and last Messenger, Prophet Muhammad (ﷺ). Great Prophet Muhammad (ﷺ) chooses whom he wishes to move his pen to write about him. I would not have been able to do so without his (ﷺ) attentions towards me.

With Mawlid Un-Nabi (ﷺ), the day on which Prophet Muhammad (ﷺ) was born, just a few days away, you will hear rants from the foot-soldiers of Dajjal. Armed with their dastardly lies, they will try their best to stop Muslims from celebrating the birth of the Best of Creation (ﷺ), even if that means lying to your face. Thus, this year (1437 Hijri) on the occasion of Mawlid Un-Nabi (ﷺ), I wish to gift something to Muslim Ummah .So I decided to write this short book on the legal status of Mawlid Un-Nabi (ﷺ) from Holy Quran, Prophetic Sunnah and Sunnah of Classical Islamic scholars and theologians and by answering the objections made by some people. I have collected sound evidences and tried to arrange them in a beautiful manner. May this little effort of lover be accepted in the court of Beloved (ﷺ). Aamin!

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PREFACE

Islam is an all-embracing way of life. It extends over the entire spectrum of life, showing us how to conduct all human activities in a sound and whole some manner. It does not allow a hierarchy of priests or intermediaries between Allah and human beings, no farfetched abstractions and no complicated rites and rituals.

Everybody can readily understand the Quran and follow in the footsteps of the Prophet (ﷺ), to the best of his or her ability, assured by Allah that He will accept the deeds that each soul has the ability to offer (what means), Holy Quran says:

“Allah does not put under stress any soul more than its endurance. There is a reward for whatever good it has earned, and there is torment for whatever evil it has perpetrated. ‘O our Lord, do not take us to task if we forget or do some mistake. O our Lord, lay not on us such a (heavy) burden as You laid on those before us. O our Lord, put not on us (also) the burden that we have not the strength to bear, and overlook (our sins), and forgive us and have mercy on us. You alone are our Master and Helper. So grant us victory over the disbelievers.”¹

It is not at all a difficult religion as most people from other religions and beliefs around the world think it is. It merely teaches the simplest way of leading our lives in the best way. The best thing about Islam is that it not only is specific to the religion based matters but also provides complete guidance in the various other aspects of life that makes it easier to lead a successful life. Moreover, Islam is not just a collection of prayers, rather it also allows and directs to celebrate and commemorates the days of Mercy and favors of Allah.

Celebration, commemoration or remembrance is the action of celebrating an important day or event. A ceremony or celebration in which a person or event is remembered. The word celebration means to do something special or enjoyable for an important event, occasion, holiday, to praise someone or something, to say that someone or something is great or important, to perform a sacrament or solemn ceremony publicly and with appropriate rites to honor as a holiday especially by solemn ceremonies or by refraining from ordinary business, to mark as an anniversary by festivities or other deviation from routine, to hold up or play up for public notice, or to perform a religious ceremony.

¹ Holy Quran; Chapter 2, Verse 286

Mawlid un Nabi is the birth of the Prophet Muhammad (ﷺ). More than one billion people all over the world today, one way or the other, follow the Prophet Muhammad (ﷺ). We believe him to be the Last and Greatest of all the prophets and messengers sent by Allah Almighty Allah unto mankind to give instruction and provide guidance as to the Way of Life i.e. The Straight Path: Islam that He has chosen for us. The Prophet Muhammad (ﷺ) was born in Mecca in the Arabian Peninsula some 570 years after Prophet Jesus (ﷺ).

The birth of the Holy Prophet (ﷺ) is the greatest favour of Allah Almighty on humanity. That is why the Muslim community celebrates the birth anniversary of the Holy Prophet (ﷺ) with traditional zeal and zest on the 12th of Rabi Ul-Awwal and strengthens their faith. However, some mischievous elements, which are devoid of spiritualism, speak against the celebration of birth anniversary of the Holy Prophet (ﷺ) and declare it as unjustified. The fact remains that in order to strengthen their relationship with the Holy Prophet (ﷺ); the more the Muslims express their feelings on his birth anniversary the less.

In Islam, celebration is a form of thanking Allah, the One True God. Celebration, in Islam, is merry-making, going out to parties, visiting and meeting friends and relatives and having clean fun, and also a form of physical and spiritual purification. Some people are misunderstood about the real concept of Islam and they think the celebrations as innovations in Islam, while Islam is entirely based upon celebrations and commemorations.

Salat is the practice of ritualistic prayer in Islam as opposed to *Dua*, which is the Arabic word for supplication. Its importance for Muslims is indicated by its status as one of the Five Pillars of Islam. *Salat* is preceded by ritual ablution and usually performed five times a day. It consists of the repetition of a unit called a *rak'ah* (pl. *raka'at*) consisting of prescribed actions and words. The number of obligatory (*fard*) *raka'at* varies from two to four according to the time of day or other circumstances (such as Friday congregational worship, which has two *rakats*). Prayer is obligatory for all Muslims except those who are prepubescent, menstruating, or are experiencing bleeding in the 40 days after childbirth.

Perhaps the most well-known Muslim practice in the religion of Islam is ritual prayer, or *Salāt*, which is performed five times a day: at dawn (*al-fajr*), midday (*al-zuhr*), afternoon (*al-'asr*), sunset (*al-maghrib*) and evening (*al-'isha*). *Salat* is one of the five pillars of Islam. In fact, these five time prayers of Islam i.e.

Salat is the remembrance and commemoration in the memory of the practices of Allah's messengers as it is evident from the following:

Imam Tahawi retrieved the saying of Imam Muhammad b. Aisha regarding five obligatory prayers:

“When in the dawn, father of humanity Hadrat Adam’s (ﷺ) repentance was accepted, he prayed two units of *Salat* thus that become *Fajar* prayer.” “When at the time of *Zohar*, Prophet Abraham (ﷺ) was blessed with Prophet Isaac (ﷺ), he prayed four units of *Salat* thus that become *Zohar* prayer.” When Prophet Uzair (ﷺ) was raised (after ten decades), he was asked: How long you been in this situation? He replied: a day or a part of a day, thus he prayed four units of *Salat* thus that become *As’ar* prayer.” “Prophet Uzair (ﷺ) and Prophet David (ﷺ) was forgiven at the time of *Maghrib*, they prayed four units of *Salat* but sat down in the third unit(due to weakness).Thus is this way three units completed, fourth can’t be completed, thus it became *Maghrib*.” “And the one, who first prayed the last prayer i.e. Ish’aa, was our beloved Prophet Muhammad (ﷺ).”²

The *ihram* is a white, seamless garment. It consists of two pieces for men and one piece, a simple white gown, for women. It is the only garment that the pilgrim is allowed to wear during the performance of the *Hajj* rituals. At the time of his or her entrance to Mecca, the pilgrim must already be clothed in the *ihram*. Some pilgrims attire their *ihram* in Medina, some in Jeddah and some others in the neighboring towns to the east and south of Mecca. *Hajj* etiquette dictates that the pilgrim must not wear any jewelry and that no violent or sexual acts should take place during the entire length of the rituals. Putting on the *ihram* is accompanied by a total change of attitude that is a result of the pilgrim's intent (niyyah) to renounce the world for a more pious and humble life. Now the question is that why it is so to attire this special dress, *ihram* in these days? Answer is that in fact this is the commemoration and celebration of Prophet Moses’s (ﷺ) practice as it is evident from the following narration:

² Sharah Mani ul-Aathar by Imam Tahawi,1:226,Number 1014

Hadrat Abu Musa Ash'arai (رضي الله عنه) reported that Prophet Muhammad said:

لقد مرّ بالصخرة من الروحاء سبعون نبياً، منهم موسى بنى الله. حفاة، عليهم العباء، يومون بيت الله العتيق.

Prophet of Allah, Moses (عليه السلام) along with 70 prophets passed by a rocky ground of “Rooha” bare footed. He was going to Bait 'Ullah wearing a wreath.”³

At the Sacred Mosque that encloses the Ka'bah, the pilgrim positions himself or herself in front of the Black Stone (*Hajar al-Aswad*). From that position, he or she circumambulates the Ka'bah seven times, all the time reciting prayers. Pilgrims walk seven times round the Ka'aba at the Great Mosque in Mecca, in an anti-clockwise direction. Now here the question is again that why this special practice is so? Again answer is that it is the celebration and commemoration of Allah's messengers as it is evident from the following narration:

Hadrat Abdullah Bin Abbas (رضي الله عنه) says:

فكان أول من أسس البيت وصلى فيه وطاف به آدم عليه السلام.

Hadrat Adam (عليه السلام) was the first who put the foundations of Bait 'Ullah, prayed in it and circulate around it.”⁴

In Umrah a pilgrim has to perform *Say'e* also after the Tawaf, therefore, he should keep his right shoulder open in all the seven circuits of Tawaf. This act of keeping the right shoulder open in Tawaf is known as *Iztiba*. However, for offering two units prayer after Tawaf one should cover the right shoulder. It is undesirable to pray with open shoulder. *Iztiba* is a tradition in Tawaf only. It is not required in *Say'e*. Those who intent to go round the House of God (Tawaf) for Umrah, they should move a little faster than the normal walk in fast three rounds. He should keep shoulder high and put step little closer. This is known as “*Rammal*”. Both these acts are also the commemorations of practice of the companions of Prophet (ﷺ) as it is evident from the following narration:

³ Al-Musnad by Abu Ya'laa,7231;Hilya tul-Oliya by Abu Nu'yem,1:260;Majma uz-Zawaid by Hathmi,3:220

⁴ Ad-Dur al Manthur by Imam Suyuti,1:113

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَى يَتْرَبُ . قَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ عَدَا قَوْمٌ قَدْ وَهَنَتْهُمْ الْحُمَى وَلَقُوا مِنْهَا شِدَّةً . فَجَلَسُوا مِمَّا يَلِي الْحِجْرَ وَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا ثَلَاثَةَ أَشْوَاطٍ وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ لِيَرَى الْمُشْرِكُونَ جَلْدَهُمْ فَقَالَ الْمُشْرِكُونَ هَؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَى قَدْ وَهَنَتْهُمْ هَؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا . قَالَ ابْنُ عَبَّاسٍ وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِنْقَاءَ عَلَيْهِمْ .

Ibn 'Abbas reported that Allah's Messenger (ﷺ) and his Companions came to Mecca and the fever in Medina had weakened them. Thereupon the polytheists (of Mecca) said: There would come to you a people whom the fever has made weak and they have suffered severely from it. They sat in *Hatim*. Thereupon Allah's Apostle (ﷺ) commanded them to walk quickly in three circuits and walk (in four) between the two corners. So that the polytheists should see their endurance. The polytheists then said (to one another. You were under the impression that fever had emaciated them. Whereas they are stronger than so and so. Ibn Abbas said: He (the Holy Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them.⁵

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ آبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى .

Narrated Abdullah Ibn Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) and his Companions performed Umrah from al-Ji'ranah. They went quickly round the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.”⁶

While circling the Holy Ka'aba, following the example of the Prophet (ﷺ), the pilgrim tries to get close to the Black Stone and, if possible, touch or kiss it. After the *Tawaf* is complete, the pilgrim goes to the Place of Abraham, i.e., the place where Abraham stood and worshiped God. Here again question rises why to kiss the stone? Again answer is that it is the practice of Allah's greatest Messenger Prophet Muhammad (ﷺ) as it is evident from the following narration:

⁵ Sahih Bukhari, H.1525; Sahih Muslim, H.1266

⁶ Sunan Abu Da'ood, H.1884

عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

Narrated `Abis bin Rabi`a (رضي الله عنه) that Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (ﷺ) kissing you I would not have kissed you."⁷

After the seventh circumambulation, the rituals of the *Hajj* are complete. But there is still one more place to visit; the Place of the Running. At this place there are two hillocks, one at some distance from the other. The hillock farthest from the Ka'bah is called *al-Marwah*. The other is called *al-Safa*. The pilgrim walks briskly (seven times) between *al-Safa* and *al-Marwah* in commemoration of Hagar's frantic search for water for her infant son, Ishmael (عليه السلام). Hagar, Prophet Abraham's (عليه السلام) wife, was abandoned by her husband in the desert near the present site of the city of Mecca. Tradition has it that Gabriel appeared to Hagar, stamped his heel and produced a spring of fresh water for the mother and the infant to drink. That spring, called *Zamzam*, still runs and refurbishes the *Zamzam* well. All pilgrims, before they depart, drink from Well of *Zamzam*. You have observed that it is also the commemorations of the Hagar's practice.

On the morning of the 9th of *Dhul Hajjah*, the pilgrim arrives on the Plain of 'Arafat. Here, facing Mecca, the pilgrim spends the entire second day of the ritual standing, meditating, and praying. The rest in *Mina* helps the pilgrim pull through the rigors of 'Arafat, especially when the time of the rituals coincides with the peak of summer heat. There is, however, no strict rule that the pilgrim must stand. Some pilgrims sit, talk, and eat. Some others climb the Mount of Mercy, which is located to the southeast of the plain. The Mount of Mercy is the mountain at the foot of which the Prophet (ﷺ) stood and delivered his farewell sermon. It should be noted that the normal prayers are shortened and combined with other related prayers.

After sunset, cannon fired ceremonially, signals that the pilgrim must begin the journey back to *Mina*. The pilgrim is to stay at *Muzdalifah* for more worship and rest. The next day, before leaving *Muzdalifah*, the pilgrim gathers 49 pebbles and carries them with. Some more cautious pilgrims pick up 70 pebbles. The

⁷ Sahih Bukhari, H.1597

pebbles are thrown at the Devil at specific points in the ritual. 49 pebbles would be sufficient, if the *tawaf* can be performed according to schedule. Every time that the *Tawaf* is postponed, more pebbles must be used at Mina, before performing the *tawaf*. These all practices are also commemorations and celebrations of ancient Islamic traditions.

In the same way, each pilgrim buys a sheep or a goat and gives its meat away to the poor. The sacrifice is an offering to thank God for his generosity and blessings. It also allows those who are more fortunate to share their wealth with those less fortunate. More importantly, it testifies that, like Prophet Abraham (عليه السلام) who was willing to sacrifice his son, the pilgrim is willing to give up all worldly desires. Since all Muslims, wherever they might be, perform the sacrifice ritual at this same time, the ritual of sacrifice at Mecca creates a special bond among all Muslims. In other words, through the ritual of the sacrifice, the hajj pilgrim gives Islam its special sense of international understanding and solidarity. This act is also the commemoration and celebration of Prophet Abraham's (عليه السلام) practice.

From above examples, it is crystal clear that Islam has a complete set-up of celebrations and commemorations, but these days, the real concept of Islam has been merged. Some people due to lack of knowledge and awareness to the broad concept of Islam or due to hypocrisy trying to close Islam in a cup of just prayers like other religions. Same actions can be found in the days of Mawlid of Prophet Muhammad (ﷺ). They start cheap campaign against the largest group of Ummah *Ahly Sunnah wa al-Jama'ah* that, some ignorant people from India and Pakistan of the last few decades have innovated the celebrations of Mawlid an-Nabi (ﷺ) being influenced by the Hindu or Christian Celebration culture and that it was never ever celebrated before and there is no history of Mawlid Celebrations.

What happens in a gathering of Mawlid? Recitation of the Holy Qur'an. Recitation of Na'at of Messenger of Allah (ﷺ), speeches by scholars about the life and the honors of Messenger of Allah (ﷺ), Dhikr of Allah, greetings and salutations on Messenger of Allah (ﷺ), serving food to guests, ending of the gathering with Du'a. In any Islamic gathering these activities do take place. These are all good Islamic practices that take place in a gathering of Mawlid Sharif.

But unfortunately, with Mawlid Un-Nabi (ﷺ), the day on which Prophet Muhammad (ﷺ) was born, just a few days away, you will hear rants from the foot-soldiers of Dajjal. Armed with their dastardly lies, they will try their best to stop Muslims from celebrating the birth of the Best of Creation (ﷺ), even if that means lying to your face.

They claim that Prophet Muhammad (ﷺ) never celebrated his birth but the fact is that Prophet Muhammad (ﷺ) celebrated his birth by fasting on the day he was born.⁸

They also claim that you will not get rewarded if you celebrate Mawlid because it is a bid'ah but fact is that even Abu Lahab got relief after his death on Mondays because he had expressed happiness on Mawlid by freeing a slave.⁹

Another claim is that no classical scholar has legalized Mawlid celebrations but fact is that many classical scholars have written in favour of Mawlid An-Nabi (ﷺ). They also claim is that Mawlid is an invention of “Bareilvis”, the followers of Imam Ahmad Rada Khan Qadri.¹⁰

It is not celebrated anywhere else but fact is that Mawlid is celebrated throughout the globe. With the exception of 'Saudi' Arabia and Qatar, Mawlid is a public holiday in most of the Muslim countries. Before the Wahabis' takeover of Arabia in 1920's, it was publicly celebrated in the *Haramain Sharifain* as well. In addition, Muslims of other countries like USA, England, and Australia too celebrate this day with pomp and show.

This is a complete package of innovation that the opponents of Mawlid Sharif celebration present every year on the occasions of Mawlid Un-Nabi (ﷺ).

Now I would like to share with you an interesting fact from historical record. Imam Ibn Kathir stated that:

أن إبليس رن أربع رنات حين لعن وحين أهبط وحين ولد رسول الله صلى الله عليه وسلم وحين أنزلت الفاتحة

⁸ Sahih Muslim ,H. 1162

⁹ Sahih Bukhari ,H. 4813

¹⁰ Latter Imam of Ahly Sunnah, an inhabitant of Bareilly, India.

“Iblis cried loudly four times, first when Allah declared him as cursed, second when he was thrown out, Third When Prophet Muhammad (ﷺ) was born and fourth when Surah al-Fatiha was revealed.”¹¹

This historical record clearly shows, that Iblis was the only who cries when Prophet Muhammad (ﷺ) was born. Thus, in our time, the people who don't feel happy on Mawlid of Prophet Muhammad (ﷺ) are the companions of Iblis.

They don't actually have a problem with celebration of Mawlid. Their main problem is with Prophet Muhammad (ﷺ). And when they see us narrating his *manaaqib* in Mawlid, it drives them mad. Keep them burning in their own fire.

¹¹ Al Bidayah Wal-Nihayah, Volume 2, p.166

CHAPTER 1

MAWLID OF BELOVED MUHAMMAD (ﷺ)

1.1 History of Mawlid Shareef

Nearly four thousand years ago, in the Sumerian town of Ur in the valley of the river Euphrates born and lived a young man named Abraham.¹² The people of Ur had once worshipped Allah but as time passed they forgot the true religion and started praying to idols, statues made of wood or clay and sometimes even of precious stones. Even as a small child Abraham could not understand how his people, and especially his father, could make these images with their own hands, call them gods, and then worship them. He had always refused to join his people when they paid respect to these statues. Instead he would leave the town and sit alone, thinking about the heavens and the world about him. He was sure his people were doing wrong and so alone he searched for the right way. One clear night as he sat staring at the sky he saw a beautiful shining star, so beautiful that he cried out: “This must be Allah!” He looked at it in awe for some time, until suddenly it began to fade and then it disappeared. He turned away in disappointment saying: I love not things that set. Holy Quran states:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْعِشَاءِ فَلِينَ -

So when the night spread its darkness over him, he beheld a star and said: ‘Is this my Lord (according to your view)?’ But when it set, he said (communicating to his people): ‘I do not like the setting ones.’¹³

On another night Abraham was again looking at the sky and he saw the rising moon, so big and bright that he felt he could almost touch it. He thought to himself: This is my Lord. But it was not long before the moon set as well. Then he said, unless my Lord guides me, I surely shall become one of the folk who are astray. As Holy Quran stated:

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ -

¹² Historians have difference of opinion about the birth-place of Abraham. Some said it was Babul Ku, some said Sos Ku, some said Kucaa; some said it was Ur which was a city in the entre of Kufa and Basra.

¹³ Holy Quran; Chapter 6, Verse 76

Then when he saw the moon shining, he asked: ‘Is this my Lord (according to your view)?’ But when that (also) went down, he said (communicating to his people): ‘Had my Lord not guided me, I would surely have become (like you) one of those who go astray.’¹⁴

Abraham then saw the beauty and splendor of the sunrise and decided that the sun must be the biggest and most powerful thing in the universe. But for the third time he was wrong too, for the sun set at the end of the day. As Holy Quran stated:

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ.

Then when he saw the sun shining, he said: ‘Is it my Lord (in your view because) this is the biggest?’ But when that (too) set, he exclaimed: ‘O people! I dissociate myself from (all) those (objects) that you associate (with Allah) as His partners.’¹⁵

It was then that he realized that Allah is the Most Powerful, the Creator of the stars, the moon, the sun, the earth and of all living things. Suddenly he felt himself totally at peace, because he knew that he had found the Truth. When he said unto his father and his folk: What do you worship? They said: We worship idols, and are ever devoted to them. He said: Do they hear you when you cry? Or do they benefit or harm you? They said: Nay, but we found our fathers acting in this manner. As Holy Quran states:

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِينَ ﴿١﴾ - ﴿٢﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٣﴾ - ﴿٤﴾ أَوْ يَنْفَعُونَكُمْ أَوْ يُضَرُّونَ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٥﴾ - ﴿٦﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧﴾ - ﴿٨﴾ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٩﴾ - ﴿١٠﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿١١﴾ - ﴿١٢﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿١٣﴾ - ﴿١٤﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿١٥﴾ - ﴿١٦﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿١٧﴾ - ﴿١٨﴾ وَالَّذِي يُبَيِّتُنِي ثُمَّ يُحْيِينِ ﴿١٩﴾ - ﴿٢٠﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٢١﴾ - ﴿٢٢﴾

When he said to his father¹⁶ and his people: ‘What do you worship?’. They said: ‘We worship idols and remain stuck to their (worship and care).’ Abraham said:

¹⁴ Holy Quran; Chapter 6, Verse 77

¹⁵ Holy Quran; Chapter 6, Verse 78

‘Do they hear you when you call (them)? Or do they bring you any profit or loss?’

They said: ‘(We do not know that) but we found our fathers doing the same.’ Abraham said: ‘Have you (ever) thought (of their reality) you worship?’

(Did) you or (any of) your forefathers (ever realize)? So (all) these (idols) are enemies to me except the Lord of all the worlds. (He is the One Who is my God.) He Who created me and He is the One Who guides me. And He is the One Who provides me with food and drink. And when I fall ill, He is the One Who cures me. And He is the One Who will cause me to die and then He alone will give me life (again), And Who, I hope, will forgive me my misdeeds on the Day of Judgment.¹⁷

One day, while all the townspeople were out, Abraham angrily smashed all the idols with his right hand except for one which was very large. When the people returned they were furious. They remembered the things Abraham had said about the idols. They had him brought forth before everyone and demanded, “Is it you who did this to our gods, O Abraham?” Abraham replied, but this their chief did it? Ask them, if they are able to speak. The people exclaimed, you know they do not speak. Do you worship what you yourselves have carved when Allah Almighty created you and what you make? Abraham continued, do you worship instead of Allah that which cannot profit you at all, nor harm you? As Holy Quran stated:

الَّذِينَ يَعْبُدُونَ مَا تَنْجِفُونَ ﴿١٦﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ.

Ibrahim (Abraham) said (to them): ‘Do you worship these (inanimate stones) which you yourselves carve out, whilst Allah has created you and (all) your doings?’¹⁸

Also Quran stated at other place:

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ.

(Ibrahim [Abraham]) said: Then do you worship apart from Allah these (idols) which can neither bring you any benefit, nor do you any harm?¹⁹

¹⁶ It was his uncle and not his real father who brought him up. In view of that he used to call him father. His name was Azar, whereas his real father's name was Tarakh. Ibn Jarir Tabari writes his lineage as in Tarikh al-Tabari, Vol 1, p.119 :

هو ابراهيم بن تارخ بن ناحور بن سارخ بن ارغواين فالغ بن عابر بن شالخ بن قينان بن ارفخشذ بن نوح (عليه السلام).

¹⁷ Holy Quran; Chapter 26, Verse 70-82

¹⁸ Holy Quran; Chapter 37, Verse 95-96

Finally, Abraham warned them, Serve Allah, and keeps your duty unto Him; that is better for you if you did but know. You serve instead of Allah only idols, and you only invent a lie. Lo! Those whom you serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him you will be brought back. As Holy Quran stated:

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٦٦﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ.

And (remember) Ibrahim (Abraham) when he said to his people: Worship Allah and fear Him. That is better for you if you know (the reality). You worship idols besides Allah and fabricate mere lies. Surely, those you worship instead of Allah are not masters of your sustenance. So always seek sustenance from Allah, and worship Him alone, and give thanks to Him. You will be returned to Him alone.²⁰

The people of Ur decided to give Abraham the worst punishment they could find. He was to be burnt to death. On the chosen day all the people gathered in the center of the city and even the King of Ur was there. Abraham was then placed inside a special building filled with wood. The wood was lit. Soon the fire became so strong that the people were pushed back by the flames. But fire become cooled and peace for Abraham. As Holy Quran stated:

قُلْنَا إِنَّا كُنتُ بِرَدَا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ.

We said: ‘O fire, be cool and become absolute safety for Ibrahim (Abraham).’²¹

The people waited until the fire had completely died down, and it was then that they saw Abraham still sitting there as though nothing had happened! At that moment they were utterly confused. They were not, however, moved by the miracle that had just happened before their very eyes. Still Abraham tried to

¹⁹ Holy Quran; Chapter 21, Verse 66

²⁰ Holy Quran; Chapter 29, Verse 16-17

²¹ Holy Quran; Chapter 21, Verse 69

persuade his own dear father, who was named Azar²², not to worship powerless, un-seeing, un-hearing statues. Abraham explained that special knowledge had come to him and implored his father, so follow me and I will lead you on the right path, O my father! Don't serve the Devil. But Azar would not listen. He threatened his son with stoning if he continued to reject the gods of Ur. He ordered Abraham to leave the city with these words: "Depart from me a long while." Abraham said, "Peace be upon you! I shall ask my Lord's forgiveness for you. Surely He was ever gracious to me." As Holy Quran stated:

أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٢٤﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٢٥﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٢٦﴾ قَالَ أَرَأَيْتَ أَنْتَ عَالِمُ الْغَيْبِ لَا يَأْخُذُ بِكَ إِيَّاهُ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۖ

O father! No doubt there has come to me knowledge (from the divine presence of Allah) which has not come to you. Follow me; I shall show you the straight path. O father! Do not worship Satan. Surely, Satan is a great rebel against the Most Kind (Lord). O father! Indeed, I fear that a torment from the Most Kind (Lord) may seize you and you become a companion of Satan.' (Azar) said:

'Ibrahim (Abraham), have you turned away from my gods? If you do not practically desist (from this opposition), I shall certainly stone you to death. And keep away from me for a long while.' Ibrahim (Abraham) said: '(All right,) peace be on you. I shall beg forgiveness for you from my Lord (even) now. He is indeed very kind to me. (He may bestow guidance upon you.)'²³

Imagine how terrible it must have been for him to leave his home, his family and all that he knew, and set out across the wilderness into the unknown. But at the same time, how could he have remained among people who did not believe in Allah and who worshipped statues? Abraham always had a sense that Allah cared for him and he felt Allah near him as he traveled. At last, after a long hard journey, he arrived at a place by the Mediterranean Sea, not far from Egypt.

²² It was his uncle and not his real father who brought him up. In view of that he used to call him father. His name was Azar, whereas his real father's name was Tarakh. Ibn Jarir Tabari writes his lineage as in Tarikh al-Tabari, Vol 1, p.119 :

هو ابراهيم بن تارخ بن ناحور بن سارخ بن ارغواين فالغ بن عابر بن شالخ بن قينان بن ارفخشيز بن نوح (عليه السلام)

²³ Holy Quran; Chapter 12, Verse 43-47

There he married a noble woman by the name of Sarah b. Haraan²⁴ and settled in the land of Palestine. Many years passed but Abraham and his wife were not blessed with any children. In the hope that there would be a child, and in keeping with tradition, Sarah suggested that Abraham should marry Hagar, her Egyptian handmaid. Soon after this took place, Hagar had a little boy named Ishmael. Sometime later Allah promised Abraham another son, but this time the mother of the child would be his first wife, Sarah. This second son would be called Isaac.

Allah also told Abraham that from his two sons-Ishmael and Isaac-two nations and three religions would be founded and because of this he must take Hagar and Ishmael away from Palestine to a new land. These events were an important part of Allah's plan, for the descendants of Ishmael would form a nation from which would come a great Prophet, who would guide the people in the way of Allah. This was to be Muhammad (ﷺ), the Messenger of Allah (ﷺ).

From the descendants of Sarah's child, Isaac, would come Moses and Jesus. So it was that Abraham, Hagar, and Ishmael left Palestine. They traveled for many days until finally they reached the arid valley of Mecca, which was on one of the great caravan routes. There was no water in the valley and although Hagar and Ishmael only had a small supply of water left, Abraham left them there knowing Allah would take care of them. Soon all the water was gone. The child began to grow weak from thirst. There were two hills nearby, one called *Safa* and the other *Marwah*. Hagar went up one hill and looked into the distance to see if she could find any water, but found none. So she went to the other hill and did the same. She did this seven times. Then sadly she returned to her son, and to her great surprise and joy she found a spring of water bubbling out of the earth near him. This spring, near which the mother and child settled, was later called Zamzam. The area around it became a place of rest for the caravans travelling across the desert and in time grew into the famous trading city of Mecca.

From time to time Abraham traveled from Palestine to visit his family and he saw Ishmael grow into a strong young man. It was during one of these visits that Allah commanded them to rebuild the Ka'bah-the very first place where people had worshipped Allah. They were told exactly where and how to build it. It was

²⁴ Here is a misunderstanding. Some people say that Haraan was brother of Abraham, then how marriage of Abraham was permissible with daughter of his brother i.e. niece. But reality is that at that time there were two persons by the name Haraan. One was brother of Abraham and other was his uncle who was known to be Haraan al-Akbar and Sarah was daughter of Haraan al-Akbar and marriage of Abraham with the daughter of his Uncle was permissible.

to be erected by the well of Zamzam and built in the shape of a cube. In its eastern corner was to be placed a black stone that had fallen to earth from heaven. An angel brought the stone to them from the nearby hill of Abu Qubays²⁵. Abraham and Ishmael worked hard to rebuild the Ka'bah and as they did so they prayed to Allah to send a Prophet from among their descendants. And when Abraham and Ishmael were raising the foundations of the House, Abraham prayed as Holy Quran stated:

وَإِذِ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And (recall) when Ibrahim and Isma'il (Abraham and Ishmael) were raising the foundations of the Ka'ba (praying:) 'O our Lord, accept this (humble service) from us. You are, indeed, All-Hearing, All-Knowing. O our Lord! Make both of us submissive to Your command; and raise out of our future generations an Ummah (Community) exclusively obedient to You; and teach us our ways of worship (and Pilgrimage) and turn to us (with mercy and forgiveness). Verily, it is You Who are Most Relenting, Ever-Merciful. O our Lord! Raise up from amongst them the (Last and the Exalted) Messenger (Muhammad [blessings and peace be upon him]), who shall recite to them Your Revelations, and teach them the Book and wisdom (logic and good judgment, making them gnostic of the divine secret), and purify and sanctify (their hearts and ill-commanding selves). Certainly, You alone are All-Mighty, All-Wise.'²⁶

When the Ka'bah was completed, Allah commanded Abraham to call mankind to pilgrimage to His Holy House. Abraham wondered how anyone could hear his call. Allah said, "You call and I will bring them." This was how the pilgrimage to the Ka'bah in Mecca was established and when Muslims make the pilgrimage today they continue to answer the age-old call of Abraham.

Over the years Ishmael's children themselves had children. His descendants increased and formed tribes which spread out all over Arabia. One of these tribes was called Qurayash. Its people never moved away from Mecca and

²⁵ Abu Qubays also known as Qartal is a former medieval castle and currently an inhabited village in northwestern Syria, administratively part of the Hama Governorate, northwest of Hama. It is situated in the al-Ghab plain, west of the Orontes River.

²⁶ Holy Quran; Chapter 2, Verse 127-129

always lived near the Ka'bah. One of the duties of the leader of Qurayash was to look after those who came on pilgrimage to the Ka'bah. The, pilgrims would come from all over Arabia and it was a great honor to provide them with food and water. As time passed, however, the Arabs stopped worshipping Allah directly and started bringing idols back with them from the different countries they visited. These idols were placed at the Ka'bah, which was no longer regarded as the Sanctuary of Allah, as Abraham had intended it.

It was, however, still respected by the Arabs. Around this time the well of Zamzam disappeared beneath the sand. Also at this time, Qusayy²⁷, one of the leaders of Qurayash, became ruler over Mecca. He held the keys of the temple and had the right to give water to the pilgrims, to feed them, to take charge of meetings, and to hand out war banners before battle. It was also in his house that Qurayash settled their affairs. After Qusayy's death, his son 'Abd al-Manaf, who had become famous during his father's lifetime, took over the leadership of Qurayash. After him came his son Hashim. It is said that Hashim was the first to begin the two great caravan journeys of Qurayash, one in the summer to Syria and the north, and one in the winter to Yemen and the south. As a result, Mecca grew rich and became a large and important center of trade.

One summer Hashim went north to buy goods to sell in Yemen. On his way he stopped in Yathrib to trade in the market and there he saw a beautiful woman. She was Salma, the daughter of 'Amr Ibn Zayd, who was from a much respected family. Hashim proposed marriage to her and was accepted because he was an honorable and distinguished man. In time, Salma gave birth to a beautiful son and as some of his hair was white they called him Shaybah, which in Arabic means grey-haired. Mother and son stayed in the cooler, healthier climate of Yathrib, while Hashim returned to Mecca, but he would visit them each time he took his caravan to the north. During one of these journeys, however, Hashim became ill and died. Shaybah, a handsome, intelligent boy, grew up in his uncle's house in Yathrib. He was proud of being the son of Hashim Ibn 'Abd al-Manaf, the head of Qurayash, guardian of the Ka'bah and protector of the pilgrims, even though he had not known his father, who had died while Shaybah was very young.

At Hashim's death his brother al-Muttalib took over his duties and responsibilities. He traveled to Yathrib to see his nephew, Shaybah, and decided that as the boy would one day inherit his father's place, the time had come for

²⁷ Qusai ibn Kilab ibn Murrah, also known as Qusayy or Kusayy, was the great-grandfather of Shaiba ibn Hashim (Abdul-Muttalib), thus the great-great-grandfather of the Islamic Prophet Muhammad (ﷺ).

him to live in Mecca. It was hard for Salma, Shaybah's mother, to let her son go with his uncle but she finally realized that it was for the best. Al-Muttalib returned to Mecca, entering the city at noon on his camel with Shaybah behind him. When the people of Mecca saw the boy they thought he was a slave and, pointing at him, called out "Abd al-Muttalib", 'Abd' being the Arabic for 'slave'. Al-Muttalib told them that Shaybah was not a slave but his nephew who had come to live with them. From that day on, however, Shaybah was always affectionately called Abd al-Muttalib. On the death of al-Muttalib, who died in Yemen where he had gone to trade, 'Abd al-Muttalib took his place. He became the most respected member of his family, loved and admired by all. He was, however, unlike those Arabs who had given up the teachings of Abraham.

The well of Zamzam, which disappeared when the Arabs placed idols at the Ka'bah, remained buried under the sand. Thus, for many years the people of Qurayash had to fetch their water from far away. One day 'Abd al-Muttalib was very tired from doing this and fell asleep next to the Ka'bah. He had a dream in which he was told to dig up Zamzam. When he woke up he was puzzled because he did not know what Zamzam was, the well having disappeared many years before he was born. The next day he had the same dream, but this time he was told where to find the well.

'Abd al-Muttalib had one son at that time, and together they began to dig. The work was so difficult that 'Abd al-Muttalib made an oath to Allah that if one day he were to have ten sons to help him and stand by him; in return he would sacrifice one of them in Allah's honor. After working for three days they finally found the well of Zamzam. Pilgrims have been drinking from it ever since. The years passed by and 'Abd al-Muttalib did have ten sons. They grew into fine, strong men and the time came for him to keep his promise to Allah. One of them was 'Abd Allah. 'Abd Allah grew up to be a handsome young man and his father eventually chose Aminah, the daughter of Wahb, as a wife for him. It was a good match for she was the finest of Qurayash women and 'Abd Allah the best of the men. He spent several months with his wife but then he had to leave her and travel with one of the caravans to trade with Syria. On his way back to Mecca from Syria 'Abd Allah became ill and had to stop off in Yathrib to recover. The caravan, however, continued on its way and arrived back in Mecca without him. On hearing of 'Abd Allah's illness, Abd al-Muttalib sent his son, to bring 'Abd Allah back to Mecca, but he was too late. When he arrived in Yathrib, Abd Allah was dead. Aminah was heart-broken to lose her husband and the father of the child she would soon give birth to. Only Allah knew that this orphan child would one day be a great Prophet.

Abrahah, who came from Abyssinia-a country in Africa-conquered Yemen and was made vice-regent there. Later, he noticed that at a certain time of the year large numbers of people would travel from all over Yemen and the rest of Arabia to Mecca. He asked the reason for this and was told that they were going on pilgrimage to the Ka'bah. Abrahah hated the idea of Mecca being more important than his own country, so he decided to build a church of colored marble, with doors of gold and ornaments of silver, and ordered the people to visit it instead of the Ka'bah. But no one obeyed him. Abrahah became angry and decided to destroy the Ka'bah. He prepared a large army led by an elephant and set off towards Mecca.

When the Meccans heard that he was coming they became very frightened. Abrahah's army was huge and they could not fight it. But how could they let him destroy the Holy Ka'bah? They went to ask the advice of their leader, 'Abd al-Muttalib. When Abrahah arrived outside Mecca, 'Abd al-Muttalib went to meet him. Abrahah said, "What do you want?" Abrahah had taken Abd al-Muttalib camels, which he had found grazing as he entered Mecca, so Abd al-Muttalib replied, "I want my camels back." Abrahah was very surprised and said, "I have come to destroy your Holy Ka'bah, the holy place of your fathers, and you ask me about some camels?" "Abd al-Muttalib replied calmly, the camels belong to me; the Ka'bah belongs to Allah and He will protect it." Then he left Abrahah and went back to Qurayash and ordered them to leave Mecca and wait for their enemies in the mountains.

In the morning Abrahah prepared to enter the town. He put armor on his elephant and drew up his troops for battle. He intended to destroy the Ka'bah and then return to Yemen. At that moment, however, the elephant knelt down and refused to get up, no matter how much the soldiers tried to get it to move by beating it. But when they turned its face in the direction of Yemen it immediately got up and started off. In fact, it did the same in any other direction, but as soon as they pointed it towards Mecca it knelt down again. Suddenly, flocks of birds appeared from over the sea. Each bird carried three stones as small as peas and they dropped them on Abrahah's army. The soldiers suddenly fell ill. Even Abrahah was hit by the stones and fled in fear with the rest of his army back to Yemen, where he later died. On seeing their enemy flee the Arabs came down from the mountains to the Ka'bah and gave thanks to Allah.

After this, Qurayash gained great respect and became known as "the people of Allah", and the year in which these events took place, 570A.D, was named the "The Year of the Elephant". In that year Allah had saved the Ka'bah and he would soon bring forth a Prophet from among Qurayash. Holy Quran stated:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ -

Have you not seen how your Lord dealt with those who had elephants? Did He not thwart their crafty designs? And He sent on to them (ambient) swarms of birds, which pelted them with stone-hard slugs. Then (Allah made them perish) like chewed-up chaff.²⁸

1.2 Mawlid of Beloved Prophet (ﷺ)

One day, while travelling north, one of the Arab tribes from Mecca met a hermit in the desert. Some of the men stopped to speak with him. Hermits were known to be wise and the Arabs often asked their advice. The hermit asked where they had come from. When they replied that they were from Mecca, he told them that Allah would soon send a prophet, who would come from their people. They asked the name of this prophet and the hermit answered that his name would be Muhammad and that he would guide them to a new way of life. Meanwhile in Mecca, Aminah, although saddened by the loss of her husband, felt especially well and strong as she awaited the birth of her baby. During this time she dreamt of many things. On one occasion it was as if a great light were shining out of her, and on another she heard a voice telling her that she would have a boy and that his name would be Muhammad. She never forgot that voice but she told no one about it. On Monday, the 12th day of Rabi al-Awwal in the Year of the Elephant, Aminah gave birth to a son. Allah sends many signs when one of His chosen Prophets is born and on that 12th day of Rabi al-Awwal in the year 570 A.D, many such signs were seen. Some were seen by Jewish scholars who had read in their scriptures of a coming Prophet.

1.3 Miraculous Incidents around His Birth

Before, at that time and after the birth of our Beloved Prophet Muhammad (ﷺ), miraculous events happened, this has been narrated by different Seerah books.

²⁸ Holy Quran; Chapter 105, Verse 1-5

Narrated by Hadrat Qa'b al-Ahbar: "Of course Allah told Prophet Moses (ﷺ) the time of birth of Prophet Muhammad (ﷺ) and Prophet Moses (ﷺ) told it to his people that when that particular star will move from its place, it will be the time of birth of Prophet Muhammad (ﷺ). This news and will was traveling among Jews from generation to generation".

A Jewish scholar came from Syria and settled in Mecca. He had the knowledge of holy books. He used to say: "O People of Mecca! Very soon a kid will be born among you. Arab and rest of World will follow him and he will win the rest of world. His time of birth is close. Whoever will get that time and will obey him, he will be successful and whoever will go against him, he will fail".

Hadrat Amina said: "Between the condition of sleeping and awakening someone came (angel) and said "do you know you are going to be the mother of king and Rasool of this Ummah".

Narrated by Hadrat Amina: "Came to me who was meant to come (angel) and advised me that when he (ﷺ) will be born then recite this Dua "I give him under the safety of Allah against all hatters and bad". And then name him "Muhammad" because in Torah and Bible his name is Ahmad. All on earth and skies will praise him. He (ﷺ) is named Muhammad in Quran and Quran is his book".

Narrated by Hadrat Amina: "I was pregnant but I never felt any difficulty from start till end".

Narrated by Umru bin Qatiba that Abu Naeem told me that his father was a highly knowledgeable person and he told that when time of delivery of Hadrat Amina was close then Allah ordered angels to open all the heavens and skies doors and ordered them to go there, so they came and started congratulating each other. Mountains of the world went higher with pride, seas get wild and waves went high and earth people started congratulating each other, every angel came there and devil was hang upside down in Bahr-e-Khazir tide in 70 chains and other devils were also tide and that day Sun was given more light and 70,000 hoor's were standing in air waiting for Messenger of Allah (ﷺ) to be born. In honor of Messenger of Allah (ﷺ), Allah ordered whole women of the world to born boys that year. Thus when Messenger of Allah (ﷺ) was born, whole earth was fill with Noor and angels congratulated each other and in every

sky a pillar of diamond and a pillar of Zabarjar was placed, because of whom everything was lightening. Thus these pillars are very famous in skies which Messenger of Allah (ﷺ) noticed at the time of Miraj. He (ﷺ) was told that these pillars were placed in the happiness of your birth. That night Allah placed 70,000 trees of perfumed "Kastoori" at the shore of Qosar which will be used to perfume people of heaven. That night ones in skies asked for blessing from Allah. Stone idols were fall by their faces."

Hadrat Amina stayed pregnant for 9 months. During this time she never feel any problem like pregnant women feels. His father already died. Angels said "Ya Allah! Your Prophet will be born an orphan". Allah said "I will be his Savior and helper". Every one (angels) get blessings by his birth. Doors of heavens and skies were open.

Hadrat Amina says that "After 6 months of pregnancy, a person came in dream. He touched with his foot and said "Oh Amina! You are conceiving the most respectful person of the universe. When he will be born, name him Muhammad (ﷺ)."

Then she says, "When the time of birth came near I heard a voice which make me frightens, no one was near me. Then I saw someone rubbed a white feather like thing to me and because of that all the fear was gone. I was feeling thirsty, at that time I was offered a juice, white like milk which I drink, and because of it everything was lightening. Then I saw tall women who gathered me. They were looking the daughters of the trip Abd Manaf. I was surprise because of their strange incidents. Then I saw silky dress between earth and sky and someone said "Take the kid and hide him from people". Then I saw some people who were standing in air carrying silver bottles. Birds gathered my house. There peeks were of Zabarjad and wings were of diamonds. Allah took all the curtains away from my eyes. I saw east and west and I saw 3 flags. One in east, one in west and one was placed on the roof of Ka'bah. When the matter of giving birth was complete, I saw that unique child. He was in Sajda (Prostration) and his finger was raised up. Like someone is praying with full concentration. Then I saw a white cloud came down and hide the baby, he was out of my sight. I heard someone saying take Muhammad (ﷺ), to east and west, and take him to seas also, so that everything will recognize his name and personality, and also that he is a destroyer too, and will destroy all the Shirk. Then he appeared in front of my eyes. He was wearing a white dress at that time and under him was green silk. He was holding 3 keys made of pearls in his hands and someone was saying Muhammad (ﷺ) has captured the keys of Prophetism, success and airs. Then another cloud appeared and voice of horses and birds were coming out of it.

That cloud also hired him, and went out of my sight again. I hear someone saying take Muhammad (ﷺ) to east and west and the places of prophets. And introduce Genie, animals, birds and every type of spiritual creatures to him. And give him properties of Prophet Adam, tears of Prophet Noah,....friendship of Ibrahim, Hadhrat Ismael's tongue, Hadhrat Yakoob's good news, Prophet Joseph's beauty, Prophet David's voice, Prophet Ayoob's patience, Hadrat John's piously, Prophet Jesus's generosity and characteristics of prophets. He again appeared in front of my eyes. This time a green silky piece of cloth was in his hand. Someone said congratulations! Muhammad (ﷺ) has captured whole world and all creatures are under his control. Then I saw three people. One was holding a silver bottle and other was holding white silk which he opened and took a stamp out of it. It was too shiny that one feels blind. It was washed seven times with the water of that bottle and then marked it between the shoulders of Messenger of Allah (ﷺ) and then put it in silk cloth again. Then he (angel) hides him between his wings for some time and then gives him to me".

There was trembling in Holy Ka'bah for two days and two nights (Ka'bah was filled with almost 360 more or less idols at that time) and all the idols in it fall down. This was the first sign of the birth of Prophet Muhammad (ﷺ). Noshervah, the King of Iran builds a castle which was said to be faultless. That castle trembled too heavily that it had cracks in it. And fourteen of its pillars (or windows) fall down without any weakness. In Faris fire used for worshipping was extinguished. That fire was burning from one thousand years. Not only that but the fire in all the worship places was extinguished and no one was able to burn the fire for worship that night.

Most of the people of the world worshiped idle gods at that time. Among the leaders of Quraysh. Warqa Bin Nofel, Zaid Ibn e Umar and Abdullah Bin Habsh went to their idle god and found it fallen down on its face. They tried to lift it up on its feet and it fall down. And it happened three times. Then there was a voice from that idle that "A Child has born and with his light (Noor) east and West are brightened".

River Sawa went dry. Water in Samava Valley went dry. Before the birth of Messenger of Allah (ﷺ) that year Arab was under heave crises of hunger and thirst because of no rain. But with the mawlid of Messenger of Allah (ﷺ) everything changed. It rained. Land went green and crops were healthy. That's why that year was named "The year of victory and happiness" because before

that Banu Quraysh was in crises. Then land was green. Trees were green and there was satisfaction and wealthiness everywhere".

Narrated by Imam Hakim that Hadrat Ayesha (رضي الله عنها) said: "There was a Jew in Mecca, at the night of birth he came out of his house and asked tribe Quryash "Is a Kid born among you?" people said no. He said: "Listen to me carefully! Today last prophet of this Ummah is born and oh tribe of Quryash! He is from you; there is a seal of prophetism on his shoulders. These things are mention in old books. Go to your houses and ask".

Qureshi people were surprised. All of them went home and very soon they all came to know that Allah has granted Abdul Muttlab a grandson. And on his birth too many anti-natural things and miracle happen. They very soon came back to him and told him that "you are right. Abdul Mutlab has a grandson". He said take me to his home I want to see with my own eyes. He went there and saw Prophet Muhammad, checked his seal of prophetism and said with sadness "Swear of Allah! Prophetism has gone away from Bani Israel".

Hadrat Abdul Muttalib was in Ka'bah that morning and suddenly stone idols fall down and a voice start coming for Ka'bah. "Muhammad (ﷺ) is born and non-believers will fain in front of him".

He was thinking of these unusual things mean while a person came and told him that Allah granted him a grandson. He went to home Hadrat Amina told Hadrat Abdul Muttalib all the strange things, advices and good news which she has seen.

Hadrat Abdul Muttalib went to the Jewish scholar who came from the country Syria and settled in Mecca. He told him "The great child which I told you about has born. Last night the star which was supposed to give his news is also raised".

After the Birth of Prophet (ﷺ), When Sayyidah Halima brought him to her home, she narrates: "When we reached home, I saw that Prophet (ﷺ) was sleeping on such a woolen mat which was whiter than Milk. The fragrance of Musk was emanating from him. A green coloured silk cloth was beneath him. He was lying (asleep) on his back and was silently snoring in sleep. Due to his extreme grace and beauty, I feared to wake him up. I swiftly (silently) went near him .Then I placed my hand on his chest .He beautifully smiled .Then he opened his eyes to look at me. As soon he opened his eyes a Light emerged from his eyes

and that light entered into the sky .I was looking at the light .I kissed him between his eyes.”

When Muhammad (ﷺ) was two years old, Halimah took him back to his mother. She pleaded with Aminah, however, to let her keep him for a little longer and to her great joy the mother agreed. During his time with Halimah's family in the desert, Muhammad (ﷺ) played with her children and together they would take the sheep out to graze. At other times, however, Halimah would often find him sitting alone. It is said that on one occasion, two angels came to Muhammad (ﷺ) and washed his heart with snow. In this way Allah made his heart pure for He intended Muhammad (ﷺ) to be greater than any man ever born and to become the Seal of the Prophets. Holy Quran states it as:

“Have We not broadened your breast for you (for the light of knowledge, wisdom and spiritual gnosis)? And We have taken off the load (of grief of the Umma [Community]) from you, (The load) which was growing heavier on your (holy) back. And We exalted for you your remembrance (by annexing it to Ours everywhere in the world and in the Hereafter). So surely ease (comes) with every hardship. Verily, with (this) hardship (too) there is ease. So when you are free (from educating the Umma (Community), preaching the Din (Religion) and fighting, and fulfilling your responsibilities), then strive hard (in remembrance and the worship of your Lord), And turn to your Lord earnestly.”²⁹

²⁹ Holy Quran, Chapter 94

CHAPTER 2

LEGALITY OF CELEBRATING HIS BIRTH-DAY FROM HOLY QURAN

The day on which Great Messenger of Allah (ﷺ) was born, was the most special days of all. Allah made that day special by prostrating his Holy House Ka'bah towards the place of the noble birth. He made the skies illuminated. Paradise was decorated. Idols were fall down. Fire of Persia was extinguished. Only male children were born on that occasion. He removed the drought from the Mecca, turned the ground green and trees bear fruits. He sent the maidens of paradise to give company Syeda Amina. He sent down Gabriel (ﷺ) to carry the Holy Prophet and his announce his birth all over the world.

2.1 Allah Commemorates the Mawlid of His Prophets

Allah commemorates the Mawlid of His Prophets in the Holy Quran as:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا كَمْ
يُوتِ أَحَدًا مِنَ الْعَالَمِينَ

And (recall) when Musa (Moses) said to his people: ‘O my people! Recollect the blessing Allah (bestowed) upon you when He raised Prophets from amongst you, and made you kings and gave (so) much to you as He had not given to anyone else in all the worlds (in your contemporary period).³⁰

Allah Almighty commemorates the Mawlid of His great Prophet John (ﷺ) in his Glorious Book:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا- إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

³⁰ Holy Quran; Chapter 5, Verse 20

This is an account of the mercy of your Lord (bestowed) upon His (chosen) servant Zakariyya (Zacharias), when he called upon his Lord in a low voice (charged with politeness and submissiveness).³¹

Holy Quran says:

يٰۤاٰذَا نُبَشِّرُكَ بِغُلٰمٍ اسْمُهُ يَحْيٰى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٢٠﴾ قَالَ رَبِّ اَنِّىْ يَكُوْنُ لىْ عِلْمٌ وَكَانَتْ اِمْرًاۤىْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عَتِيًّا ﴿٢١﴾ قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلٰى هٰٓهٖنَ وَّقَدْ خَلَقْتَكَ مِنْ قَبْلُ وَّلَمْ تَكُ شَيْۤءًا

(Allah said :) ‘O Zakariyya (Zacharias), indeed We give you the good news of a son whose name shall be Yahya (John). We have not given this name to anyone before him.’ (Zakariyya [Zacharias]) submitted: ‘My Lord, how can there be a son to me whilst my wife is barren, and I have shriveled (into extreme debility) on account of old age?’³²

Holy Quran says:

وَسَلٰمٌ عَلٰىهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ يُبْعَثُ حَيًّا

And peace be on Yahya (John) the day he was born, the day he dies, and the day he will be raised up alive!³³

Holy Quran says:

وَزَكَرِيَّاۤ اِذْ نَادٰى رَبَّهُ رَبِّ لَا تَذَرْنِىْ فَرَدًّا وَاَنْتَ خَيْرُ الْوٰرِثِيْنَ ﴿٢٢﴾ فَاَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيٰى وَاَصْلَحْنَاهُ زَوْجَهُۥ اِنَّهُمْ كَانُوْۤا يُسْرِ عَوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَآ رَغْبًا وَرَهْبًا وَّكَانُوْۤا لَنَا خٰشِعِيْنَ

And (remember) Zakariyya ([Zacharias] as well) when he called out to his Lord: ‘O my Lord, leave me not single and You are the Best of all inheritors.’ So We granted his prayer, and We blessed him with Yahya (John) and, for his sake, made his wife healthy (i.e., fertile). Surely, they (all) used to hasten in (doing)

³¹ Holy Quran; Chapter 19, Verse 2-3

³² Holy Quran; Chapter 19, Verse 7-8

³³ Holy Quran; Chapter 19, Verse 15

pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.³⁴

Allah Almighty commemorates the Mawlid of His great Prophet Jesus (ﷺ) in his Glorious Book:

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

So Maryam (Mary) conceived him and positioned herself at a remote site, aloof (from the people). Then the birth pangs drove her to the trunk of a palm-tree. She said (in anxiety): ‘Would that I had died before this and had become totally forgotten!’³⁵

Holy Quran says:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٢٣﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

And peace be upon me on the day of my birth, the day of my demise and the day I shall be raised up alive!’ Such is ‘Isa, the son of Maryam (Jesus, the son of Mary. That is) the truth about which these people doubt.’³⁶

Allah Almighty commemorates the Mawlid of His great Prophet Adam (ﷺ) in his Glorious Book:

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

And (Allah) is He Who has created you from a single soul (i.e., a single cell).

Then (for you) there (is) a place of residing and a place of storage (i.e., the mother’s womb and the world, or the world and the grave respectively). Surely,

³⁴ Holy Quran; Chapter 21, Verse 89-90

³⁵ Holy Quran; Chapter 19, Verse 22-23

³⁶ Holy Quran; Chapter 19, Verse 33-34

We have explained the signs (of Our Power and Might) in detail for the people who understand.³⁷

Holy Quran says:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا لَهُ سَاجِدِينَ-

Then when I have perfected its (visible body) and blown into its (invisible) self My Own (illuminating) spirit, fall down prostrate before him (in his honour).’

Allah Almighty commemorates the Mawlid of His great Prophets Ishmael and Isaac (عليهما السلام) in his Glorious Book:

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ-

(The guest angels) said: ‘Do not feel afraid. We give you the glad tidings of (the birth of) a son endowed with knowledge and wisdom.’³⁸

Holy Quran says:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ-

All praise belongs to Allah alone, Who has bestowed upon me (two sons) in old age, Isma’il (Ishmael) and Ishaq (Isaac). Indeed, my Lord is the All-Hearer of prayer.³⁹

Allah Almighty commemorates the Mawlid of His beloved Mary Peace be upon her in his Glorious Book:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَكِنَّ الذَّكَرَ كَأَلْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ-

³⁷ Holy Quran; Chapter 6, Verse 98

³⁸ Holy Quran; Chapter 15, Verse 53

³⁹ Holy Quran; Chapter 14, Verse 39

So when she delivered a baby girl, she submitted: ‘Lord, I have given birth but to a female child.’ But Allah knew best what she had given birth to. (She said:) ‘And the boy (that I prayed for) could never (be) like the girl (that Allah has blessed me with); and I have named her Maryam (Mary, the worshipper); and, surely, I commit her and her children to Your protection against (the mischief of) Satan, the outcast.’⁴⁰

2.2 Allah Commemorates the Birth of His Beloved Muhammad (ﷺ)

It is the practice of Allah Almighty to commemorate the birth of his beloved Muhammad (ﷺ), as it is evident from the following verses of the Holy Quran:

Allah says in the Holy Quran:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كُنْهِ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ.

And, (O Beloved, recall) when Allah took a firm covenant from the Prophets: ‘When I give you the Book and Wisdom, and then there comes to you the Messenger (who is exalted in glory above all and) who shall validate the Books you will have with you, you shall then, most certainly, believe in him and most surely help him.’ Allah said: ‘Do you affirm, and on this (condition) hold fast to My heavy covenant?’ All submitted: ‘We affirm.’ Allah said: ‘Bear witness then, and I am also with you amongst the witnesses.’⁴¹

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.

(And also recall) when ‘Isa, the son of Maryam (Jesus, the son of Mary) said: ‘O Children of Israel, indeed I am (a Messenger) sent to you by Allah, confirming the Torah, the Book which came before me, and bearing the good news of (the pleasant arrival) of (the Esteemed) Messenger (blessings and peace be upon him) who will come after me, whose name is Ahmad (now in the heavens).’ But

⁴⁰ Holy Quran; Chapter3, Verse 36

⁴¹ Holy Quran; Chapter 3, Verse 81

when he (the Last of the Messengers) came to them with clear signs, they said:
‘This is open magic.’⁴²

Holy Quran says:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا
جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ-

And when the Book (the Qur'an) came to them from Allah which (originally) validates that Book (the Torah) which was with them, whereas, before this, they themselves used to pray for victory over the disbelievers (through the intermediation of the Last Prophet, Muhammad, [blessings and peace be upon him] and the Holy Qur'an revealed to him), but when came to them the same Prophet (Muhammad [blessings and peace be upon him] along with the Book revealed to him, the Qur'an) whom they had (already) recognized, they denied him. So Allah's curse is upon such (deliberate) disbelievers.⁴³

2.3 Allah Commanded Muslims to Remember His Favors

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ-

Say: ‘(All this) is due to the bounty and mercy of Allah (bestowed upon you through raising Muhammad [blessings and peace be upon him] as the exalted Messenger). So the Muslims should rejoice over it. This is far better than (all that affluence and wealth) that they amass.’⁴⁴

Some might think that birth and arrival of Prophet (ﷺ) is not a mercy, some even falsely limit the Mercies of Allah by saying that mercy mentioned here does not refer to Prophet Muhammad (ﷺ) thus we should not rejoice, So here we need to look at the commentary of the above verse of Holy Quran.

2.3.1 Qura'nic Commentary through by Qur'an:

Holy Qur'an states at another place:

⁴² Holy Quran; Chapter 61, Verse 6

⁴³ Holy Quran; Chapter 2, Verse 89

⁴⁴ Holy Quran; Chapter 10, Verse 58

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

*We have not sent you but as a Mercy to the worlds.*⁴⁵

Holy Quran also states:

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ قُلُوبًا فَكُلُوا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ.

Yet you turned back after this (promise and warning). So, had there not been Allah's bounty and His mercy upon you, you would have been wrecked indeed.⁴⁶
Holy Quran also states:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.

When there comes to them any news of peace or fear, they spread it around. Had they referred it to the Messenger (blessings and peace be upon him), or those of them who are in command (instead of making it public), then those amongst them who can draw conclusion from some matter would have found it (i.e., the truth of the news). Had there not been Allah's favour to you and His mercy, certainly you would (all) have followed Satan except only a few.⁴⁷

Holy Quran states:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ.

Indeed, Allah conferred a great favour on the believers that He raised amongst them (the most eminent) Messenger (blessings and peace be upon him) from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error.⁴⁸

⁴⁵ Holy Quran; Chapter 21, Verse 107

⁴⁶ Holy Quran; Chapter 2, Verse 64

⁴⁷ Holy Quran; Chapter 4, Verse 83

⁴⁸ Holy Quran; Chapter 3, Verse 164

Holy Quran states:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ۔

He is the One Who sent a (Glorious) Messenger (blessings and peace be upon him) amongst the illiterate people from amongst themselves who recites to them

His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. Indeed, they were in open error before (his most welcome arrival).⁴⁹

Then Holy Quran states in the same Chapter:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ۔ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ۔

And (He has sent this Messenger for purification and education amongst) others of them also who have not yet joined these people (that are present now i.e., they will come after them in later eras). And He is Almighty, Most Wise. This (arrival of the Holy Messenger [blessings and peace be upon him] as well as his spiritual benevolence) is Allah's bounty which He grants whom He likes. And Allah is Most Bountiful.⁵⁰

“*Dalika fadulal*” the Grace of Allah has been taken to refer to the Holy Prophet (saw) by many scholars of Islam too. In the Tafseer of Hadrat Ibn Abbas, Ibn Abbas gives various meanings to this ayah and in one he includes the meaning of *fadail adheem* as being the Holy Prophet (ﷺ) since the Qur'an was revealed on to him.⁵¹

Imam Jalal ad-Din Suyuti says, regarding the words *dhalika fadulal*, Allah's fadl means the Holy Prophet (ﷺ) and whoever came with him

⁴⁹ Holy Quran; Chapter 62, Verse 2

⁵⁰ Holy Quran; Chapter 62, Verse 3-4

⁵¹ Tanveer ul Miqbas by Ibn Abbas

Imam Khazan says, under Surah Al- Jumu'ua verse 4, Allah's *fadl* is that He sent His beloved Prophet (ﷺ) to us and that is a great favor upon us.⁵²

Imam Aloosi in says *dhalika fadalul azeem* is an indication towards the Holy Prophet (ﷺ) who came to the unlettered people of this world.⁵³

Imam Mahmoud Nasafi states the coming of the Holy Prophet (ﷺ) in this world and being a prophet for all times and centuries is the *fadlulah*, the Grace of Allah.⁵⁴

Imam Ibn Kathir uses similar words, that the *fadl* referred to in the verse is the coming of the Holy Prophet to the Ummah and whatever is revealed to him for his Ummah is the *fadl* of Allah Almighty.⁵⁵

Imam Ibn Jawzi in says the Holy Prophet's (ﷺ) coming down to mankind and being raised is the *fadl* referred to in Surah Al-Jumu'ua.⁵⁶

Hence from above these verses of Holy Quran and commentary of scholars it has been proved without any shadow of doubt, arrival of Prophet (ﷺ) is a mercy not only upon us but all worlds and creations of Allah Almighty, thus we should rejoice as ordered in Qur'an (10:58). Now for more clarity of mind, we are providing commentary of verse 10:58 from the authentic and major *tafsir* books:

⁵² Lababal Tawayl fee Ma'anal Thanzeel by Imam Khazan

⁵³ Ruh al Ma'ani by Allama Aloosi

⁵⁴ Madarak al-Thanzeel aw Haqiaq al-Thawail by Imam Mahmoud Nasafi

⁵⁵ Tafseer al-Qur'an al-Adeem by Imam Ibn Kathir

⁵⁶ Zad-al-Maseer by Imam Ibn Jawzi. This is also reiterated by Abu Hayyan Andulusi in his tafseer works as well as Shaykh Thantavi Jawahir, a modern Egyptian scholar in his book "Al Jawahir fee Tafseer ul Qur'an".

2.3.2 Commentary from Major Books

To substantiate and elaborate the Qura'nic verses mentioned, the *tafsir* works of reliable and authentic leading *aima* will be discussed, with particular reference to Surah Yunus, 10:58.

❖ Imam Jalal al-Din Suyuti:

Imam Jalal ad-Din Suyuti quotes Hadrat Ibn Abbas and says *fadl* is *ilm*, referring to the Holy Qur'an and *rahama* is the Holy Prophet (ﷺ). He says as:

وأخرج أبو الشيخ عن ابن عباس رضي الله عنهما في الآية قال: فضل الله العلم، ورحمته محمد صلى الله عليه وسلم، قال الله تعالى: وما أرسلناك إلا رحمة للعالمين-

“Abu Sheikh narrated from Ibn Abbas that Bounty of Allah means Knowledge, whereas Mercy means Muhammad (ﷺ) Allah Almighty said: We have sent thee not but as Mercy to Worlds.”⁵⁷

❖ Imam Ibn al-Jawzi

Imam Ibn Jawzi in “*Zadul Maseer*” gives various meanings for these two words i.e. *fadl* and *rahama* and implications. He states that although they have different meanings we need to see what it refers to in the context of this verse when Allah has asked us to rejoice. He again gives the same reference of the *tafsir* of Ibn Abbas. He says as:

أن فضل الله: العلم، ورحمته: محمد صلى الله عليه وسلم، رواه الضحاك عن ابن عباس-

“Ad-Dhahak narrated from Ibn Abbas that Bounty mentioned in this verse means Knowledge (i.e. of Qur'an and Tawhid) whereas Mercy means Muhammad (ﷺ)”⁵⁸

⁵⁷ Ad-Dur al Manthur by Imam Suyuti

⁵⁸ Z'ad al Maseer fi Ilm by Imam Ibn Jawzi

❖ Imam Abu Hayyan al Andalusī

Imam Abi Hayyan Andalusī in “*Tafsir Al-Bahr al Muheet*”, a great scholar of the 7th and 8th century states:

الفضل العلم والرحمة محمد صلى الله عليه وسلم

“Bounty refers to Knowledge whereas Mercy refers to Muhammad (ﷺ)”⁵⁹

❖ Imam Aloosi

Imam Aloosi in “*Rah al-Ma’ ani*” interprets Surah Yunus, (10:58) by quoting a statement of Hadrat Abdullah Ibn Abbas (رضي الله عنه) an expert on tafsir. He states that the word fadl in surah Yunus means *ilm*, knowledge, and is a reference to the Holy Qur’an. Since this *ilm* came about as a result of the means of the Holy Prophet (ﷺ) who received this Divine revelation, Hadrat Ibn Abbas (رضي الله عنه) states that the *rahama* Allah Almighty refers to in the ayah is the Holy Prophet (ﷺ) himself. He says as:

وأخرج الخطيب وابن عساكر عنه تفسير الفضل بالنبي عليه الصلاة والسلام.

“Narrated by Al Khatib and Ibn Asakir that Bounty i.e. *rahama* refers to An-Nabi (ﷺ).”⁶⁰

2.4 Conclusion

Now after these evidences from Holy Quran, it has been established that it is the commandment of Almighty Allah to rejoice his blessings. Also it has also been proved that Holy Prophet Muhammad (ﷺ) is the greatest blessing of Allah upon us. If someone doesn’t consider Prophet Muhammad (ﷺ) as the blessing of Allah, he is free not to rejoice the day of Mawlid of Prophet Muhammad (ﷺ).

⁵⁹ *Tafsir Al-Bahr al Muheet* by Imam Abu Hayyan al-Andalusī

⁶⁰ *Ruh al Ma’ani* by Imam Aloosi

CHAPTER 3

LEGALITY OF CELEBRATING HIS BIRTH-DAY FROM PROPHETIC SUNNAH

3.1 Fasting on Monday

Allah's Messenger (ﷺ) used to respect the day of his own Mawlid. He used to thank Allah Almighty for that great favour. Greatest Messenger of Allah, Prophet Muhammad (ﷺ) used to celebrate his birthday by fasting on the day of Monday.

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ " فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَيَّ " .

Abu Qatada Ansari (رضي الله عنه) reported that Allah's Messenger (ﷺ) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.⁶¹

3.2 Fasting on Aash'ura

If any great religious event occurred in the past and when that period or season returns, then that period or season should be respected. Messenger of Allah (ﷺ) set this rule himself. When he (ﷺ) saw the Jews fasting on the Day of Aash'ura and found out the reason for (رضي الله عنه) their observing fast on that day to thank Almighty Allah for freeing them from Pharaoh. Messenger of Allah (ﷺ) said, "We have more right than the Jews to rejoice on the bases of Allah's Favour upon Prophet Moses (عليه السلام). It comes in sahih *ahaadith* as:

⁶¹ Sahih Muslim, 1162

١/ عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ ، فَقَالَ " مَا هَذَا " . قَالُوا هَذَا يَوْمٌ صَالِحٌ ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ ، فَصَامَهُ مُوسَى . قَالَ " فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ " . فَصَامَهُ وَأَمَرَ بِصِيَامِهِ .

Narrated Ibn `Abbas (رضي الله عنه): The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Aash'ura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).⁶²

٢/ عَنْ أَبِي مُوسَى . رَضِيَ اللَّهُ عَنْهُ . قَالَ كَانَ يَوْمٌ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصُومُوهُ أَنْتُمْ " .

Narrated Abu Musa (رضي الله عنه): The day of 'Aash'ura' was considered as Eid day by the Jews. So the Prophet (ﷺ) ordered, "I recommend you (Muslims) to fast on this day."⁶³

٣/ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ أَهْلِ بَنِي إِسْرَائِيلَ أَنْ أَذُنَ فِي النَّاسِ " أَنْ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بِقِيَّةِ يَوْمِهِ ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ ، فَإِنَّ الْيَوْمَ يَوْمٌ عَاشُورَاءَ " .

Narrated Salama bin Al-Akwa (رضي الله عنه): The Prophet (ﷺ) ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Aash'ura'.⁶⁴

٤/ عَنْ ابْنِ عَبَّاسٍ ، - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ " . فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ

⁶²Sahih Bukhari,2004

⁶³ Sahih Bukhari,2005

⁶⁴ Sahih Bukhari,2007

أُنْجِيَ اللَّهُ فِيهِ مُوسَى وَقَوْمُهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوسَى شُكْرًا فَتَحَنَّنَ نَصُومُهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَتَحَنَّنَ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ " . فَصَامَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصِيَامِهِ .

Ibn ‘Abbas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) arrived in Medina and found the Jews observing fast on the day of 'Aash'ura. The Messenger of Allah (ﷺ) said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (ﷺ) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (ﷺ) observed fast (on the day of 'Ashura), and gave orders that it should be observed.⁶⁵

3.3 Completion of Din

Allah Almighty stated in His Holy Book, the Holy Quran:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَمَسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

Forbidden to you is carrion (the animal that dies and is not slaughtered according to Islamic law) and (the discharged) blood and pork and that (animal) on which the name of someone other than Allah has been invoked whilst slaughtering and (the animal) that dies by strangling or by a violent blow (not by any sharp instrument) or by falling from a height or the one that has been gored to death or which has been ripped apart and gnawed by a wild beast, save the one which you slaughter (before it dies), and (that animal too is forbidden) which has been slaughtered on idolatrous altars (dedicated to false gods). And this (is also unlawful) that you learn your fortune through divining (with arrows or divide shares by such means). All these works are sins. This day, the disbelievers have lost all hopes of (their heinous designs because) your Din ([Religion] has prevailed). So, (O believers,) fear them not and always fear Me

⁶⁵ Sahih Muslim, 1130

alone. Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life). Then if someone gets into a survival situation (and is forced by) ravenous hunger (and intense thirst i.e., driven by dire necessity, provided) he is not prone to sinning (i.e., eats what is forbidden without being wilfully inclined to sin), then Allah is indeed Most Forgiving, Ever-Merciful.⁶⁶

This verse was revealed when the Prophet (ﷺ) was on His way back from His last pilgrimage to Mecca (Hujjatu'l Wida'). It is said to be the last verse of the Qur'an to be revealed. It was later included in Suratu'l Ma'idah (chapter 5) which was originally revealed around the year six or seven AH. This verse has been referred to as complementary to verse 33:40⁶⁷ which describes Muhammad (ﷺ) as being the "Seal of the prophets", in that the two verses support the notion that Islam is the final religion. When this verse was revealed then Hadrat Umar (رضي الله عنه) and a Jew have had conversation for celebrating this day as Eid as evident from the following Hadith which is reported by Imam Bukhari in his al-Sahih:

عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلًا، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَأُونَهَا لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَيْ آيَةٍ قَالَ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

Narrated 'Umar bin Al-Khattab (رضي الله عنه): Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration)." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (5:3) 'Umar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)".⁶⁸

⁶⁶ Holy Quran; Chapter 5, Verse 3

⁶⁷ Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.

⁶⁸ Sahih Bukhari, 45

In the above narrated hadith, Hadrat Umar (رضي الله عنه) was asked by a Jew about the Day of Completion of Din to celebrate it as a Day of Eid, at this Hadrat Umar replied in these words:

“No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)". He means to say that we already celebrate it as a day of Eid as that was the day of Friday, also Day of Arafa. Now question rises why Friday is day of Eid? It is reported by *Imam Ibn Majah* in as-Sunan:

عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ التَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَى مِنَ الصَّلَاةِ فِيهِ فَإِنْ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَى . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ كَيْفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْتَ - يَعْنِي بَلَيْتَ - . فَقَالَ " إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ " .

It was narrated that Shaddad bin Aws(رضي الله عنه) said: “The Messenger of Allah (ﷺ) said: “The best of your days is Friday. On it Adam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.’ A man said: ‘O Messenger of Allah, how will our peace and blessings be shown to you when you will have disintegrated?’ He said: ‘Allah has forbidden the earth to consume the bodies of the Prophets.’⁶⁹

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طَيِّبٌ فَلْيَمْسُ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ " .

It was narrated that Ibn ‘Abbas(رضي الله عنه) said: “The Messenger of Allah (ﷺ) said: ‘This day is an ‘Eid (festival) which Allah has ordained for the Muslims. Whoever comes to Friday (prayer) let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick.”⁷⁰

⁶⁹ Sunan Ibn Majah,1085;Sunan al-Kubra,1666;al-Musannaf,8697

⁷⁰ Sunan Ibn Majah,1098;Mujam al-Owsat,7355

قَالَ قَرَأَ ابْنُ عَبَّاسٍ : (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا) وَعِنْدَهُ يَهُودِيٌّ فَقَالَ لَوْ أَنْزَلْتُ هَذِهِ عَلَيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا . قَالَ ابْنُ عَبَّاسٍ فَإِنَّهَا نَزَلَتْ فِي يَوْمٍ عِيدٍ فِي يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ .

"Ibn Abbas (رضي الله عنه) recited: This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion (5:3). And a Jew was with him who said: 'If this Ayah was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbas said: 'Indeed it was revealed on two 'Eids: On Friday, and on the Day of 'Arafa.'⁷¹ From the above discussion, it is clearly evident that the Day of Friday, Day of Arafa and Day of completion is 'Eid for believers, then why should not the Day on which the great Prophet of Islam was born, it should be celebrated as 'Eid who is cause of Creation of Universe. Messenger of Allah (ﷺ) expressed the virtues of Friday by saying that Hadrat Adam (عليه السلام) was born on that day. Therefore, imagine the virtue of that day when Messenger of Allah (ﷺ) was born. Surely, the day on which he (ﷺ) was born is the greatest 'Eid of all the 'Eids and it should be celebrated with great splendor, grandeur, dignity, pomp and show.

3.4 Dream of Hadrat Ibn Abbas (رضي الله عنه)

It is the principle of Islamic *Sharia* and Ummah has consensus upon it that any virtue of disbeliever would not grant him any benefit in the life hereafter. Whatever he did well in his life, he would be rewarded in his life for his good act. Nothing would be rewarded to him in the life hereafter. Here is evidence from the Holy Quran for the mentioned principle:

Allah says in the Holy Quran:

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

And the deeds of the disbelievers are like a mirage in a vast barren field which the thirsty one deems to be water, until when he gets near it he finds it to be

⁷¹ Jami Tirmidhi, 3044; al-Mujam al-Kabir, 12835

nothing. (Likewise, in the Hereafter) he will find Allah near him, but Allah fully paid him back (in the world). And Allah is Swift in taking account.⁷²

Now, after understanding this basic principle of *Sharia* from Holy Quran. When Prophet Muhammad (ﷺ) was born, the news of his birth was delivered to Abu Lahab by his slave-girl Hadrat Thuwayba. Being the uncle of Prophet Muhammad (ﷺ), Abu Lahab naturally felt happy and out of happiness freed the slave. In those days, if a master wished to free a slave, he would raise his finger. Also, we all are well aware of the name of Abu Lahab who was worst disbeliever, upon whose condemnation a complete Surah [Chapter-al Lahab⁷³] was revealed. Imam Bukhari reported in his *al-Sahih* the following narration:

قَالَتْ يَا رَسُولَ اللَّهِ انكِحْ أُخْتِي بِنْتُ أَبِي سُفْيَانَ فَقَالَ " أَوْثَقِيَنَ ذَلِكَ " . فَقُلْتُ نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ ذَلِكَ لَا يَحِلُّ لِي " . قُلْتُ فَإِنَّا نَحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ. قَالَ " بِنْتُ أُمِّ سَلَمَةَ " . قُلْتُ نَعَمْ. فَقَالَ " لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا لِابْنَتُهُ أَحْيَى مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبِيَّةٌ فَلَا تَعْرِضُنْ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ " . قَالَ عُرْوَةُ وَثَوْبِيَّةٌ مَوْلَاةٌ لِأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَغْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا مَاتَ أَبُو لَهَبٍ أَرِيَهُ بَعْضُ أَهْلِهِ بَشْرَ حَبِيبَةٍ قَالَ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ أَلْقِ بَعْدَكُمْ غَيْرَ أَنِّي سَقِيتُ فِي هَذِهِ بَعَثَاتِي ثَوْبِيَّةَ.

Narrated Um Habiba:(daughter of Abu Sufyan) I said, "O Allah's Messenger (ﷺ)! Marry my sister, the daughter of Abu Sufyan." The Prophet (ﷺ) said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet (ﷺ) said, "But that is not lawful for me." I said, We have heard that you want to marry the

⁷² Holy Quran; Chapter 24, Verse 39

⁷³ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ خَمَالَةٌ خَطَرَتْ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

“Perished be the two hands of Abu Lahab and be he perished himself (he has pointed his finger to Our Beloved)! Neither His (inherited) wealth nor his earned riches have given him any benefit. Soon he will tumble into the Flaming Fire, and his (damned, wretched) wife (too) who carries (on her head) the burden of (thorny) twigs (and spreads them in the way of Our Beloved, to injure the holy soles of his feet). Around her neck will be (the same) palm-fibre rope (she uses to bind the bunch of thorny twigs)”.

daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwayba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Urwa: Thuwayba was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet. When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahab said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwayba [For giving me the news of the birth of my nephew Muhammad (ﷺ)].⁷⁴"

Imam Badar ad-Sin Ai'ni says:

"It is inferred from this incident that a good act of a disbeliever which is associated with Prophet Muhammad (ﷺ) is rewarded."⁷⁵

Hafidh Shams al-Din al-Jazari says:

"If the disbeliever Abu Lahab, concerning whom the Qur'an has revealed (a chapter) in his condemnation, is recompensed in the Hell-Fire on account of his happiness on the night of the Prophet's birth, what then would be the state of a Muslim, a monotheist from the Community of the Prophet Muhammad (ﷺ), who expresses happiness on his birth and expends of his abilities in his love? By my life, his reward will be from Allah, the Most Generous, that He will enter him by His grace into the Gardens."⁷⁶

Imam Shams-ud-Din Dimishqi writes:

"It is proven that Abu Lahab's punishment of fire is reduced on every Monday because he rejoiced on birth of Prophet (ﷺ) and freed the slave-woman Thuwayba. When Abu Lahab, whose eternal abode is hell fire and regarding whom whole surah of Tabat Yada (i.e. Surah Lahab) was revealed, he gets Takhfif in his Adhaab every Monday then Imagine the situation of a (momin)

⁷⁴ Sahih Bukhari,5101;al-Musannaf,13955,16350;Sunan al-Kubra,13701;Shaybani,1:134;Fath al-Bari,9:145;Umdatul Qari,20:95

⁷⁵ Umdatul-Qari,20:95

⁷⁶ Al-Hawi li al-Fatawa,p.206

who has spent his life in rejoicing over birth of Prophet (ﷺ) and died as a Mawhid”.⁷⁷

Shaykh Abdul Haq Muhadith Dehalvi said regarding the above incident:

*“This narration is a proof for those who celebrate Mawlid. If Abu Lahab, whom the Quran condemns in strongest terms, got relief for expressing happiness on Mawlid by freeing a slave, what would be the reward of those Muslims who express love and happiness on Mawlid An-Nabi (ﷺ)?”*⁷⁸

Imam Bayh ‘qi says:

*“And this is because the act of Abu Lahab was associated with Saahib-e-Nubuwwat, so the act was not rendered waste.”*⁷⁹

Imam Baghavi says:

*“The torment of Abu Lahab was reduced due to the grace of Prophet Muhammad (ﷺ).”*⁸⁰

The son of the Imam of Salafies; Muhammad ibn 'Abd al-Wahhab, writes in his book:

*“Thuwayba, who was the freed slave of Abu Lahab, fed Rasoolallah milk. Abu Lahab freed Thuwayba at the time when she informed him that a son has been born at his brother's house. After the death of Abu Lahab he was seen in a dream, in which he said 'I am in severe punishment but this is lessened on Mondays'. He showed his forefinger and said 'I will suck from it because it was with this finger that I freed Thuwayba when she informed of the birth of the Prophet, and she also fed the Prophet milk’.”*⁸¹

⁷⁷ Mawrid as Sadi Fi Mawlid al Hadi by Imam al-Dimishqi and Imam Suyuti in Hassan al Maqsad fi Amal al Mawlid, Page No. 66

⁷⁸ Madaarij un Nubuwwah 2:19

⁷⁹ Shuwab al-Eman,1:261

⁸⁰ Sharah as-Sunnah,9:76

⁸¹ Mukhtasar Seerat al-Rasool,p.13

From above discussion, it is crystal clear that Abu Lahab, despite being a disbeliever got respite for expressing happiness on the birth of Prophet Muhammad (ﷺ), what would be the reward of those Muslims who express joy and happiness over his birth? If someone who is worst disbeliever can get benefit for being happy on the birthday of Holy Prophet Muhammad (ﷺ) then one can imagine the situation of a Muslim who has spent his life in rejoicing over birth of Prophet.

3.5 Poetry of Hadrat Ibn Abbas (رضي الله عنه)

Hadrat Abbas (رضي الله عنه) composed poetry praising the birth of Prophet Muhammad (ﷺ) in which the following couplets were mentioned. “When you were born, a light rose over the Earth until it illuminated the horizon with its radiance. We are in that illumination and that original light and those paths of guidance and thanks to them we pierce through”.⁸²

3.6 Prophet Muhammad (ﷺ) Himself Used to Commemorate His Blessed Birth

Beloved Prophet Muhammad (ﷺ) himself commemorated about his birth in numerous Ahaadith. Imam Abdul Razzaq Abu Bakr Bin Hamman, the teacher of the teachers of Imam Bukhari and Imam Muslim, in his book “*al-Musannaf*”, has narrated from Hadrat Jabir bin Abdullah Ansari (رضي الله عنه):

روى عبد الرزاق -فيما قيل- عن جابر رضي الله عنه قال: "قلت: يا رسول الله بأبي أنت وأمي أخبرني عن أول شيء خلقه الله تعالى قبل الأشياء؟ قال: يا جابر إن الله تعالى خلق قبل الأشياء نور نبيك من نوره فجعل ذلك النور يدور بالقدرة حيث شاء الله ولم يكن في ذلك الوقت لوح ولا قلم ولا جنة ولا نار ولا ملك ولا سماء ولا أرض ولا شمس ولا قمر ولا جني ولا إنسي، فلما أراد الله أن يخلق الخلق قسم ذلك النور أربعة أجزاء فخلق

⁸² Majmua'al-Zawaid, the Hadith book of Ali Ibn Abu Bakr al-Haythami (735-897 AH); Ibn Sayyid al-Nas narrated it with his Isnad through al-Tabarani; Al-Bazaar mentioned it in 'Minah al-Madh, p. 192-93; Ibn Kathir wrote it in al-Sira al-Nabawiyya, 4:51; Ali Al-Qari wrote it in his 'Sharh al-Shifa' (1:364); Ibn Hajar mentioned it in 'Fath al-Bari'; Ibn al-Qayyim (Salafi scholar and famous student of Ibn Taymiyya) mentioned it in Zad al-Ma'ad.

من الجزء الأول القلم، ومن الثاني اللوح، ومن الثالث العرش، ثم قسم الجزء الرابع أربعة أجزاء فخلق من الجزء الأول حملة العرش، ومن الثاني الكرسي، ومن الثالث باقي الملائكة، ثم قسم الرابع أربعة أجزاء فخلق من الأول السموات، ومن الثاني الأرضين، ومن الثالث الجنة والنار، ثم قسم الرابع أربعة أجزاء فخلق من الأول نور أبصار المؤمنين، ومن الثاني نور قلوبهم وهي المعرفة بالله، ومن الثالث نور أنسهم وهو التوحيد لا إله إلا الله محمد رسول الله.

O Prophet of Allah! My parents be sacrificed upon you, what did the Almighty Allah first create?" The Prophet (ﷺ) replied: "Allah first created my Noor (Light) of His Noor. This Noor traveled about according to the Will of Allah. At that time, there was no Heaven, Hell, L'awh (Divine Tablet), Pen, Earth, Skies, Sun, Moon, Jinn or Human Beings. When He decided to create, He divided that Noor into four parts. From one part He created the Pen, from the second, the L'awh and from the third, he made the Arsh (Throne). He divided the fourth part into a further four parts. From one, He created those Angels who carry the Arsh, from the second, the Kursi (Divine Chair) and from the third, He created the Angels. He again divided the remaining parts into a further four parts. From one, He created the skies. The second was used in creating the planets. From the third, Heaven and Earth were created. Once again, He divided the fourth part into a further four parts. From one part He created the power with which the believers see. From the second, He created in the hearts of the Believers the Noor of Marifat. From the third, He created Noor in the tongues of the Believers, so that they can read the Kalima of Tawheed.⁸³

It is narrated in by Ibn Hisham, Ibn Kathir and others that Holy Prophet (ﷺ) said:

ورأت أمي حين حملت بي أنه خرج منها نور أضاء له قصور بصرى من أرض الشام.

"When my mother gave birth to me she saw a light proceeding from her which showed her the castles of Syria"⁸⁴.

⁸³ Muwahib al-Ladunniyah, Vol 1 p.9; Seerate al-Halabia, Vol 1 p.37; also in Dalaa'il an-Nubuwwah by Imam Baihaqi and Madarij an-Nabuwat by Skaykh Abdul Haq Muhaddith Dehlvi

⁸⁴ Ibn Hisham; Tafsir Ibn Kathir 4:360; Baihaqi, Dalaa'il an-Nubuwwa 1:110; Haythami, Zawa'id 8:221; Musnad Ahmad 4:127; also by Qadi Iyad in 'al-Shifa'

The Holy Prophet Muhammad (ﷺ) has stated,

أول ما خلق الله تعالى نوري

“The very first thing which Almighty Allah created was my Noor.”⁸⁵

Imam Qastalani states that this narration has been made by Hadrat Imam Zayn ul Abideen (رضي الله عنه) who narrates from His father Hadrat Imam Husain (رضي الله عنه) who narrates from His father Hadrat Ali (رضي الله عنه) that the Holy Prophet (ﷺ) has stated:

كنت نوراً بين يدي ربي قبل خلق آدم بأربعة عشر ألف عام

“I was a Noor (Light) by my creator 14000 years before the creation of Hadrat Adam (عليه السلام)”⁸⁶.

⁸⁵ Madarij an-Nabuwwah, Page 6, Vol. 2; Bayaan al-Miladun Nabi li Ibn Jauzi, Page 24

⁸⁶ Muwahib al-Laduniyah, Vol 1 p.10; Jawahir al-Bihar, p.774

CHAPTER 4

CONSENSUS OF CLASSICAL SCHOLARS

In previous chapters, we have seen the legal status of celebrating Mawlid-un-Nabi (ﷺ) from Holy Quran and Prophet's *ahaadith* through reasoning and proved that without any shadow of doubt it is permissible to celebrate such events and occasions like Mawlid-un-Nabi (ﷺ) or days of favours. Now in this chapter we are going to provide consensus of classical scholars of Islam regarding celebration of Mawlid-un-Nabi (ﷺ), but it should be kept in mind these are always of secondary importance, primary importance is of Holy Quran and Prophetic Sunnah, if Quran and Prophetic Sunnah says something permissible then no need of secondary arguments because I found many people who were doing *jarah* to prove that classical scholars didn't allow it or they made certain limitations for the celebration of Mawlid-un-Nabi (ﷺ). So it must be clear that any forbidden act is always forbidden, it can't become permissible for Mawlid gathering. The people who have developed any unislamic traditions, they themselves are responsible for that.

The celebration of the Mawlid-un-Nabi (ﷺ) in the month of Rabi al-Awwal is an occasion that is celebrated throughout almost the entire Muslim world, yet it is not without its critics. Because of this, scholars wrote fatwas either arguing for or against its permissibility. There are scholars of Islam however, who condemn the celebration of the Mawlid Nabi (ﷺ) as a baseless innovation since neither the Prophet (ﷺ) himself nor any of his Companions ever observed any such celebrations. There are also on the other hand, many other scholars who have applauded and recommended such celebrations with evidence from some pronouncements and actions of the Prophet (ﷺ) himself. Some are here:

4.1 Imam Muhammad Bin Zafar al-Makki

Imam Abu ‘Abdullah Muhammad Bin ‘Abdullah al-Makki says regarding celebration of Mawlid Sharif:

“It has been the practice of the people of love to arrange dinners in the celebration of Mawlid. Shaikh Abu al-Hassan, who is known by the name Ibn Qafal, is the Shaikh of our shaikh, Shaikh Abu Abdullah Muhammad b. Noman; is one the people of love from Cairo who arranged grand feasts. Jamal ad-Din Ajami Hamzani also did this blessed act. And in Egypt, Youssef Hijaz arranged it by extending values and then he saw Prophet Muhammad in dream, He was encouraging Youssef Hijaz for the mentioned act.”⁸⁷

4.2 Imam Ibn Jawzi

Imam Jamal ad-Din Abi al-Faraj Abdul Rahman Bin Ali Bin Jawzi has devoted two complete books book to Mawlid of Prophet Muhammad (ﷺ), one is called “Mawlid al-Uroos” and other is “Bayan al-Milad al-Nabawi (ﷺ)”. In his first book, he says:

“And whosoever rejoices at the birth of our beloved Prophet Muhammad (ﷺ), this rejoicing by him will turn the Fire away, and whosoever spends even a dirham on the occasion of the Mawlid of the Prophet of ALLAH, He (ﷺ) will intercede on his behalf and his intercession will be accepted.”⁸⁸

In his second book “Bayan al-Milad al-Nabawi”, he said:

“In Haramayn i.e. Makkah and Madina, in Egypt, Yemen rather all people of Arab world have been celebrating Mawlid for long. Upon sight of the moon in Rabi Ul-Awwal their happiness touches the limits and hence they make specific gatherings for Dhikr of Mawlid due to which they earn immense reward and Success.”⁸⁹

⁸⁷ Subul al-Huda wa al-Rishad Fi Seerat Khair al-‘ibad, 1:363

⁸⁸ Mawlid al-Uroos, p.11

⁸⁹ Biyan al-Milad al-Nabwi, p.58

4.3 Imam Hafiz Shamas ad-Din al-Jazari

Imam Hafiz Shamas as-Din Muhammad Bin Abdullah al-Jazari al-Shafie says about Mawlid Sharif:

"He is the one who said about the Prophets estranged uncle, Abu Lahab, This unbeliever who has been dispraised, {"perish his hands"} [111: 1], will stay in Hell forever. Yet, every Monday his torment is being reduced because of his joy at the birth of the Prophet." How much mercy can a servant expect who spends all his life joyous about the Prophet and dies believing in the Oneness of Allah? By Allah, in my sight Allah will reward Paradise full of bounties to that person for showing happiness on the birth of His beloved."⁹⁰

4.4 Imam Ibn Taymiyyah

Imam Taqī ad-Dīn Ahmad ibn Taymiyyah known as Ibn Taymiyyah was an Islamic scholar , theologian and logician. He lived during the troubled times of the Mongol invasions. He was a member of the school founded by Imam Ahmad ibn Hanbal, and is considered by his followers, along with Ibn Qudamah, as one of the two most significant proponents of Hanbalism. In the modern era, his adherents often refer to the two as "the two sheikhs" and Ibn Taymiyyah in particular as "Shaykh ul-Islam". Ibn Taymiyyah sought the return of Sunni Islam to what he viewed as earlier interpretations of the Qur'an and the Sunnah, and is considered to have had considerable influence in contemporary Wahhabism, Salafism, and Jihadism. He says regarding Mawlid Un Nabi ﷺ Sharif:

"What some people innovated, either to emulate the Christians who celebrate the birth of Prophet Jesus ﷺ or out of love for the Prophet Muhammad and in order to exalt him and admiration and a sign of praise for the Noble Prophet. Allah rewards them for such love and effort but not for the innovations, those who celebrated birth of Holy Prophet as day of Eid."⁹¹

He further says:

⁹⁰ Al-Havi lil-Fatawa, p.206

⁹¹ Iqtida al-Sirat al-Mustaqeem Li-Mukhalafati Ashab al-Jaheem, p.404

“To celebrate and to honor the birth of the Prophet (ﷺ) and to take it as an honored season is good, and in it, there is a great reward, because of good intentions in honoring the Prophet (ﷺ).”⁹²

4.5 Imam Abu Shaama

Imam Abu Shaama Abdul Rahman Bin Ismail Imam Abu-Shamah, the Shaykh and teacher of Imam Al Nawawi said:

“One of the best innovations in our time is what is being done every year on the Prophets birthday, such as giving charity, doing good deeds, displaying ornaments, and expressing joy, for that expresses the feelings of love and veneration for him in the hearts of those who are celebrating, and also, shows thankfulness to Allah for His bounty by sending His Messenger, the one who has been sent as a Mercy to the worlds.”⁹³

4.6 Imam Ibn Kathir

Imam Abū l-Fidā' Ismā'īl ibn 'Umar ibn Kathīr was a highly influential Sunni scholar of the Shafi'i school during the Mamluk rule of Syria, an expert on tafsir (Quranic exegesis) and faqīh (jurisprudence) as well as a historian. He was the student of Imam Ibn Taymiyya .Ibn Kathir says regarding Shah Malik al-Muzzafar regarding whom some people spread deception by forging words of Ibn Kathir i.e. he was actually a Fasiq, cruel and innovator ruler but in reality Ibn Kathir said:

"He was a generous, mighty master, and glorious ruler, whose works were very good. He built Jamiya al Muzaffari near Qasiyun ... During Rabi al-Awwal he used to celebrate Mawlid Sharif with great celebration, Moreover, he was benevolent, brave, wise, a scholar, and just person. Shaykh Abul Khattab wrote a book on Mawlid an-Nabwi for him and named it *At-Tanwir fi Mawlid al Bashir al Nazeer*, for which he gave him 1000 dinars. His rule stayed till the Rule of Salahiya and he captured Aka and he remained a man worthy of respect."

Al-Sabt mentions that a person attending the gathering of Mawlid held by Muzzafar said:

⁹² Iqtida al-Sirat al-Mustaqeem Li-Mukhalafati Ashab al-Jaheem, p.406

⁹³ Al-Ba'ith Ala Inkar Al-Bida` wal Hawadith, p.23

"He used to fill the table with 5000 well-cooked goats, 10,000 chickens, 100-thousand bowls (of milk) and 30,000 trays of sweets."⁹⁴

4.7 Imam Ibn Rajab al-Hanbali

The great hadith master, in his book "Lataif al-Marif.." a book on what Muslims should do for each month and season of the year, Imam Ibn Rajab al-Hanbali held three lessons in regard of the month of Rabi Ul-Awwal, the first two lessons concerned the birth of the Prophet and the third and final lessons concerning his death. Allah bless him and his family and give them peace. As a bare minimum, this shows that Ibn Rajab considered teaching about the life of the Prophet Allah bless him and give him peace) during the month of Rabi` Ul-Awwal to be something not only permissible, but of such importance that it should be done in public. While virtually no Muslims deny the permissibility of studying the biography of the Prophet, a vocal minority claims that this is a [blameworthy] innovation. fn1 Mentioning the birth and death of the Prophet Allah bless him and give him peace as things that Muslims should do during the month of Rabi` Ul-Awwal is a clear indication from Ibn Rajab that it is permissible:

1. To learn about the birth and death of the Prophet.
2. To gather in public to do so.
3. To emphasis doing it during Rabi` Ul-Awwal is permissible while specific modalities of education about, reminding of, and commemoration of these things may take different rulings, they cannot be declared categorically impermissible.⁹⁵

4.8 Imam Hafiz Shamas ad-Din ad-Damishqi

Hafiz al-Imam Shamas ad-Din b. Nasir ad-Din Damishqi writes in his book:

"It is proven that Abu Lahab's punishment of fire is reduced on every Monday because he rejoiced on birth of Prophet (ﷺ) and freed the slave-woman Thuwayba. When Abu Lahab, whose eternal abode is hell fire and regarding whom whole surah i.e. Surah Lahab was revealed, he gets mitigation in his torment every Monday then imagines the situation of a

⁹⁴ Al-Bidayah wa An-Nihayah,9:18

⁹⁵ Lata'if al-Ma`arif Fima Li-Muwasam al-Aam Min al-Wazaif, p.158-216

(*momin*) who has spent his life in rejoicing over birth of Prophet (ﷺ) and died as a *mawhid* [one who believe in Oneness of God].”⁹⁶

4.9 Imam Ibn Hajar Asqalani

Shaykh al-Islam Al-Hafiz al-Imam Shahab ad-Din Abu al-Fadal Ahmad b. Ali b. Hajar Asqalani, better known as Ibn Hajar due to the fame of his forefathers, al-Asqalani due to his family origin, was a medieval Shâfiʿi Sunni scholar of Islam who represents the entire realm of the Sunni world in the field of Hadith. He is an authority among the *muhaditheen* still today, the writer of *Fatah al-Bari*, the commentary on *Sahih Bukhari*. Imam Suyuti said, someone asked Imam Ibn Hajar Asqalani about commemorating the Mawlid. Ibn Hajar answered:

“As for the origin of the practice of commemorating the Prophet's birth, it is an innovation (*bid'ah*) that has not been conveyed to us from any of the pious early Muslims of the first three centuries, despite which it has included both features that are praiseworthy and features that are not. If one takes care to include in such a commemoration only things that are praiseworthy and avoids those that are otherwise, it is a praiseworthy innovation, while if ones do not, it is not. An authentic primary textual basis from which its legal validity is inferable has occurred to me, namely the rigorously authenticated i.e. *sahih* hadith in the collections of Bukhari and Muslim that ' the Prophet came to Medina and found the Jews fasting on the tenth of Muharram ('Aash'ura '), so he asked them about it and they replied

'It is the day on which Allah drowned Pharaoh and rescued Moses, so we fast in it to thanks to Allah Most high'; which indicates the validity of giving thanks to Allah for the blessings He has bestowed on a particular day in providing a benefit, or averting an affliction, repeating one's thanks on the anniversary of that day every year, giving thanks to Allah taking any various forms of worship such as prostration, fasting, giving charity or reciting the Holy Quran.”⁹⁷

⁹⁶ Hassan al-Maqsad fi Amal al-Mawlid, p. 66

⁹⁷ Hassan al-Maqsad fi Amal al-Mawlid, p. 63,65

4.10 Imam Jalal ad-Din Suyuti

Imam Abu al-Fadl 'Abd al-Rahman b. Abi Bakr b. Muhammad Jalal al-Din al-Khudayri al-Suyuti, also known as Ibn al-Kutub (son of books) was an Egyptian religious scholar, juristic expert and teacher, and one of the most prolific Arab writers of the Middle Ages, whose works deal with a wide variety of subjects in Islamic theology. He adhered to the Shafi'i Maslak and is one of the latter-day authorities of the Shafi'i School, considered to be one of the Ashabun-Nazzar (Assessors) whose degree of Ijtihad is agreed upon. He in his famous book "Al-Hawi Lil-Fatawa" allocated a special chapter on this topic and called it: "The Excellence of Objective in Celebrating the Mawlid" where he said:

"The question under consideration is what the verdict of the *Shari'ah* is on celebrating the birth of the Noble Prophet during the month of Rabi-ul-Awwal. From the *Shari'ah* point of view, is this a praiseworthy action or a blameworthy one? And do those who arrange such celebration receive blessings or not? He said: "The reply to this question is that in my view the birth of the Noble Prophet (ﷺ) - is in fact such an occasion of happiness on which people assemble and recite the Holy Qur'an to the extent that is easy. Then they relate the prophecies concerning the appearance of the Noble Prophet (ﷺ) that have been transmitted in Ahaadith and Athaar, and the miraculous events and signs that took place on his birth. Then food is set before them and according to their desire they partake thereof to satisfaction. This festival of celebrating the birth of the Noble Prophet (ﷺ) is a Bid'ah Hasanah (good innovation) and those arranging it will get blessing, since in such a celebration is found the expression of joy and happiness at the greatness and eminence of the Noble Prophet (ﷺ) and his birth".⁹⁸

Imam Jalal al-Din Suyuti (رحمته الله) also answers why celebrating on birth supersedes the sorrow of Prophet (ﷺ) passing away on same date? He says:

"The birthday of the Noble Prophet (ﷺ) is the greatest favour of Allah granted to us, and that his demise is the greatest affliction for us. However, the *Shari'ah* has encouraged us to show gratitude for favours and has

⁹⁸ Al Hawi lil Fatawa, Vol. 1, p. 292

taught us to observe patient perseverance, silence and calm in the face of afflictions. The *Shari'ah* has ordered us to offer "*Aqeeqah*" on the birth of a child which is an expression of happiness and gratitude for favours and has taught us to observe patience, silence and calm in the face of afflictions. But the *Shari'ah* has not ordered us to sacrifice an animal on the death of someone nor to do such action. On the contrary, it has prohibited wailing and lamentation. Thus, the laws of *Shari'ah* indicate that to exhibit happiness in this Holy month of Rabi-ul-Awwal in connection with the birth of the Noble Prophet (ﷺ) is better than showing grief at his demise."⁹⁹

4.11 Imam Qastalani

Imam Shihab al-Din Abu'l-Abbas Ahmad ibn Muhammad ibn Abu Bakr al-Qastallani al-Qutaybi al-Shafi'i, also known as Al-Qastallani was a Sunni Islamic scholar who specialized in hadith and theology. He owed his literary fame mainly to his exhaustive commentary on the Sahih al-Bukhari entitled *Irshad al-Sari fi Sharah al-Bukhari*. He says about Mawlid Sharif:

"May Allah Almighty bless a person who celebrates 'Eid' on the nights of the blessed month of the holy birth of the Prophet (ﷺ), so that it hurts them the most who have a serious disease in their hearts and who suffer from an incurable ailment on account of the blessed birth."¹⁰⁰

Moreover, he says:

"When it is said that Prophet (ﷺ) was born at night time then the question arises which of the two nights is greater i.e. Night of Decree or Night of Prophet (ﷺ)'s birth? The Night of Prophet (ﷺ) birth is superior due to 3 reasons:

First: He (ﷺ) arrived (in this world) on the Night of Mawlid whereas Night of decree was granted to him (afterwards), therefore the arrival of Prophet (ﷺ) is greater than what has been granted to him, hence night of Mawlid is higher in virtue.

⁹⁹ Al Hawi lil Fatawa, Vol. 1, p. 298

¹⁰⁰ Al-Muwahib al-Laduniyah, Vol. 1, p. 93

Second: If Night of decree is vitreous night because Angels descend in it, then Night of Mawlid has the virtue of Prophet (ﷺ) being sent to world. The Prophet (ﷺ) is superior to Angels; therefore night of Mawlid becomes superior.

Third: Due to night of decree, the Ummah of Muhammad (ﷺ) was given imminence, whereas due to Night of Mawlid all creations were given Fadhilah (Superiority), as Prophet (ﷺ) is sent as Mercy to worlds/creations (Quran 21:107), hence the blessing was made general for all creations.”¹⁰¹

Imam Qastalani further says that How blessed is the month in which the Prophet of Allah (ﷺ) was born!

How very superior and sacred! How very respected the nights (of the month) as though they are pearls shining bright throughout the ages! How full of light and pure the face of the one born! How blessed the Being (Allah) who made the birth of the holy Prophet (ﷺ) a springtime for the hearts and his (ﷺ) face a manifestation of splendor!

يقول لنا لسان الحال عنه

The tongue of the Prophet of ALLAH (ﷺ) speaks the truth. And the thing is that the voice of truth appears to be sweet to the listener

وقول الحق يعذب السميع

And, O questioner! If you want to know about my attributes and my affairs, I would say this:

فوجهي والزمان وشهر وضعي

My face and my age and the month of my birth is springtime in the month of Rabi al-Awwal.

ربيع في ربيع في ربيع

He (ﷺ) has likened his blessed face to springtime in respect of blessed beauty and splendor and that his face blossomed in springtime in the month of Rabi al-Awwal.¹⁰²

¹⁰¹ Al-Muwahib al-Laduniyah, Vol. 1,p. 91

¹⁰² Al-Muwahib al-Laduniyah, Vol. 1,p. 91

4.12 Shaykh Mullah Ali Qari al-Hanafi

Shaykh Nur ad-Din Abu al-Hasan Ali ibn Sultan Muhammad al-Hirawi al-Qari, known as Mulla Ali al-Qari was an Islamic scholar. He is considered in Hanafi circles to be one of the masters of hadith and Imams of fiqh, Qur'anic commentary, language, history and tasawwuf. He wrote several books, including the commentary *al-Mirqat on Mishkat al-Masabih* in several volumes, a two-volume commentary on Qadi Ayyad's *Ash-Shifa*,^[3] and a two-volume commentary on Al-Ghazali's abridgment of the *Ihya* entitled '*Ayn al-`ilm wa zayn al-hilm*'. He also wrote *Tohfah al-A'ali Sharh bad' al-Amali*, an exposition of *Qasida Bad'ul Amali*. His most popular work is a collection of prayers (dua), taken from the Koran and the Hadith, called *Hizb-ul-Azam*. The collection being divided into seven chapters, giving one chapter for each day of the week. He says:

"Firstly, we see that it is permissible to arrange an assembly of Mawlid. It is permissible to participate in that assembly for the purpose of listening to the praises and character of Messenger of Allah (ﷺ). Inviting people and expressing happiness is permissible. Secondly, we do not say that it is Sunnah to celebrate Mawlid on any fixed night. Anyone who believes that it is Sunnah to celebrate Mawlid on any fixed night (and not in any other night) is a *Bidati* (wrongful innovator) because the *Dhikr* of Messenger of Allah (ﷺ) is required all the time. Though indeed, the month in which Messenger of Allah (ﷺ) was born has more preference."¹⁰³

4.13 Imam Rabbani

Imām Rabbānī Shaykh Ahmad al-Farūqī al-Sirhindī was an Indian Islamic scholar of Arab origin, a Hanafi jurist, and a prominent member of the Naqshbandī Sufi order. He has been described as the *Mujaddid Alf Thānī*, meaning the "reviver of the second millennium", for his work in rejuvenating Islam and opposing the heterodoxies prevalent in the time of Mughal Emperor Akbar. Most of the Naqshbandī suborders today, such as the Mujaddidī, Khālidi, Saifi, Tāhiri, Qasimiya and Haqqānī sub-orders, trace their spiritual lineage through Sirhindi. He says :

"To recite the Quran in beautiful voice, reading eulogies and praises, what is wrong? Prohibited is only to change the characters of Holy Quran to be distorted and to change the voice followed by clapping hands which is also

¹⁰³ Al Mouridur-ravi fil Mawlidin Nabi, p.6-7

prohibited in poetry. If Mawlid is followed by the way in which there is no distortion of the characters of Holy Quran and also there are no prohibited acts, then what is prohibited?”¹⁰⁴

4.14 Shaykh Abdul Haq Dehalvi

Shaykh Abdul Haq Muhadith Dehalvi says:

“This event¹⁰⁵ provides a clear proof to those who celebrate Milad Sharif by rejoicing and alms giving on the night of the birth of the holy Prophet (ﷺ), People of Mecca gather on 12th Rabi al-Awwal at the house in which the Prophet (ﷺ) was born. Only because he was his nephew, he has been receiving, in spite of this being an idolater, the benefits of thus rejoicing in his grave every Monday, then how much more blessing will fall to the lot of him who acknowledges the Prophet (ﷺ) as the beloved of Allah and His true Prophet, and celebrates Milad Sharif repeatedly.”¹⁰⁶

Hadhrat Shah Abdul Haq Muhadith Dehalvi (R), referring to the night of the blessed birth, of the Holy Prophet (ﷺ) says:

“We would rather say that the night when the holy Prophet (ﷺ) was born is definitely superior to Lailat al-Qadr. This is so because the night of the birth is the night when he was manifested and Lailat al Qadr was bestowed on him (ﷺ), and a thing which became blessed on account of him upon whom it was bestowed is more blessed than that which became blessed because of it being conferred upon him (ﷺ) and because *Lailat al-Qadr* is blessed because on this night Angels descend, and the night of the birth of the holy Prophet (ﷺ) is blessed because of himself (ﷺ), and because *Lailat al-Qadr* is a blessing only for the Ummah of Muhammad (ﷺ) and the night of his blessed birth is a blessing for all beings. Thus the Prophet

¹⁰⁴ Maktoobat, Number.72

¹⁰⁵ After his death, people of Abu Lahab's household saw him in a dream, and asked him how he had fared. To this, Abu Lahab said that after departing from them he did not meet with any good but was being given water every Monday from the finger with which he had indicated the emancipation of Thuwaibah, and this water lessened his torment.[Sahih Bukhari, Vol. 1, Page 153, Hadith No 5101]

¹⁰⁶ Madarij an-Nabuwwah, Vol. 2, p.34, Publisher: Zia al-Quran Publication

(ﷺ) is he who Allah sent down as a mercy to all the worlds and it is through him that Allah completed His blessings on all His creations in all heavens and in all earth.”¹⁰⁷

Shah Wali-Ullah also says:

“My dear father, Hadrat Shah Abdur Raheem Dehalvi (R) informed me that he used to get food cooked on Milad days as a mark of rejoicing for him (ﷺ). One year it so happened that he could not afford anything except roasted grams, so he distributed those among the people, with the result that he had a vision of the holy Prophet (ﷺ) in his dream and saw that those roasted grams were lying before him (ﷺ) and he (ﷺ) looked pleased.”¹⁰⁸

Hadrat Shaykh Abd al-Haq Muhadith Dehalvi used to pray:

“O Lord! I do not have such deeds that I can present in your mighty court. Wrongdoer influences all of my deeds. But there is an act of this Humbler just because of your mercy to present you and that is my Salutations on your Beloved Prophet (ﷺ) that I use to offer with honesty and integrity standing in the blessed gatherings of Mawlid Sharif.”¹⁰⁹

In the fourth chapter of his book "*Ad Durr al-Munazzam*", Mawlana Shaykh Abd al-Haq Muhadith Allahabaadi has recorded in detail incidents which manifested themselves at the time when the Holy Prophet (ﷺ) was born. These include:

“A cluster of stars concentrated over the roof of his house at the time of the birth of the holy Prophet (ﷺ); Angels hoisted flags on holy *Bait Ullah* and in the east and in the west; the whole atmosphere was filled with the voices of Angels and houres reciting salutations to him in the standing position and congratulating each other and rejoicing with abandon; animals also congratulated each other at the birth of the holy Prophet (ﷺ), the

¹⁰⁷ Ma 'Sabata Min as-Sunnah, p. 82

¹⁰⁸ Ad-Durr as-Sameen, p. 3

¹⁰⁹ Akhbar al-Akhyar, p. 644

Ka'batullah i.e. Holy Ka'bah bowed in a manner of saluting, and the falsehood vanished and the light of truth spread light in all directions.”¹¹⁰

4.15 Shaykh Ismail Haqqi

Shaykh Ismail Haqqi was great *mufasir* and Sufi, He says about the celebration of Mawlid Sharif:

“To celebrate Mawlid is amongst the great tributes to Prophet (ﷺ), but the condition is that it should be clear of evil things. Imam Suyuti has said: It is *mustahab* for us to be happy on birth of Prophet (ﷺ).”¹¹¹

4.16 Shah Wali-Ullah

Shah Wali-Ullah was an Indian religious leader. He was an influential Islamic reformer who sought to regenerate Muslim society in Asia. He has written in his book “*Fuyudhul Haramain*” as follows:

“I participated in a Milad un Nabi (ﷺ) celebration in *Makka Al-Mukarrama* wherein people were reciting *durood* and *salaam* on Prophet Muhammad (ﷺ) and were narrating the incidents that were witnessed at the time of the birth of Prophet Mohammad (ﷺ) and the incidents which were observed before the birth of Prophet Mohammad (ﷺ). During these celebrations I witnessed Allah's mercy and 'Noor' being showered over the gathering. I do not say that I witnessed this extraordinary happening only from my physical eyes or exclusively from spiritual eyes; however when I considered about it closely, I realized that these kind of '*anwaar*' may have been the result of the Angels who attend these gatherings or it was the result of exclusive '*rahma*' from Allah or both.”¹¹²

He also says:

“Following the ancient practice, I recite the Holy Qur'an and distribute food etc. of the *niyaaz* of the Prophet (ﷺ) and made a public display of his blessed hair (*Moo'e Mubarak*). While reciting (the Holy Qur'an), *mala'i*

¹¹⁰ Al-Mawaahib al-Ladunniyah, p. 54, 72, 91; Mawlid al-Uroos, p. 57

¹¹¹ Tafsir Ruh al-Bayan, Vol. 9, p. 52

¹¹² 'Fuyudhul Haramain' p. 80-81

A'la (Angels nearest to Allah) came to attend the *Mahfil-e-Milad* i.e. Mawlid gatherings and the blessed soul of the Prophet (ﷺ) showed much kindness to me and my friends. I, thus, saw that *mala'i A 'la* (Angels nearest to Allah) and, with them, the whole group of Muslims, were ascending to high heaven (on account of the blessings of the Prophet) and this blessed condition was reflected (in the Mawlid gatherings).¹¹³

4.17 Shaykh Dr. Allama Muhammad Iqbal

The Poet of the East, Shaykh Dr. Allama Muhammad Iqbal said:

“Milad un Nabi (ﷺ) is amongst the sacred days for Muslims. According to my understanding it is very crucial for nourishment and treatment of human minds and hearts, Hence it is necessary for Muslims to keep in their sight the *Aswa ur Rasul* (ﷺ). In the following three ways they can keep their emotions intact.

1. The first way is of sending Darood and Salaam which is part and parcel of Muslim's life; they try to find every possible time to send Darood. I have come to know about Arab world that if two people get into a fight in market then the third says loudly: *Allah humma Sali Ala Sayyidna wa Barik Wassalim*, hearing this the fight stops immediately, this is the power which Darood holds therefore it is necessary to embed the thought in heart of the person on whom Darood is sent (i.e. Prophet ﷺ)
2. The second way deals with Gatherings i.e. Muslims should gather in great number and one person out of them (i.e. leader) who is fully versed regarding the Life and works of Pride to the worlds (i.e. Prophet ﷺ) should mention them in detail so that the devotion to follow the way of Prophet (ﷺ) awakens in hearts of Muslims, for this purpose we have also gathered today.
3. The third way is although difficult but still it to be mentioned is very important. It is that Prophet (ﷺ) is remembered in such a way that our hearts (and ways) become *mazhar* i.e. signs of different aspects of *Nabuwah* i.e. the feeling which was there about 1300 years ago due to

¹¹³ Al-Qaul al-Jalee, p. 74

literal presence of Prophet (ﷺ), the same feeling arises in our hearts too.”¹¹⁴

4.18 Shaykh Abdul Wah’hab Najdi

The son of the Imam of Salafies; Imam Muhammad ibn 'Abd al-Wahhab, writes in his book:

“Thuwayba, who was the freed slave of Abu Lahab, fed Rasoolallah milk. Abu Lahab freed Thuwayba at the time when she informed him that a son has been born at his brother's house. After the death of Abu Lahab he was seen in a dream, in which he said 'I am in severe punishment but this is lessened on Mondays'. He showed his forefinger and said 'I will suck from it because it was with this finger that I freed Thuwayba when she informed of the birth of the Prophet, and she also fed the Prophet milk’¹¹⁵

4.19 Mawlana Ahmad Ali Sahan-Puri

Abū Ibrāhīm Khālīl Ahmad ibn Majīd ‘Alī Anbaḥṭawī Sahāranpūrī Muhājir Madanī was a Deobandi Hanafi Islamic scholar from India. He was also a Sufi shaykh of the Chishti order, being a disciple and successor of Rashid Ahmad Gangohi. He said:

“What are we, not even a single Muslim can consider Dhikr of birth of Prophet (saw), rather dhikr of his shoes, rather dhikr of urine of his donkey to be bid’ah or haram.”¹¹⁶

4.20 Nawab Siddique Hasan Khan Bhopali

The famous scholar of *Ahly Hadith ghair muqalideen*, Nawab Saddique Hassan Khan Bhopali said:

“What is wrong in it if we cannot do *dhikr* of Prophet’s (ﷺ) *seerah*, his Hidaya, his Birth and his death every day, then we should do it every month and in days of Rabi Ul-Awwal and they should not be left empty.”¹¹⁷

¹¹⁴ Asaar e Iqbal, p. 306-307

¹¹⁵ Mukhtasar Seerat al-Rasool, p.13

¹¹⁶ Al-Muhannad, p. 60, Question No. 21

¹¹⁷ Ash Shamama tul Anbarah min Mawlid al Khayr ul Barah, p.5

He writes further: A Person who does not get happy upon incidents of Mawlid and does not thank Allah for such a great blessing then ‘Such a person is not Muslim’.”¹¹⁸

4.21 Haji Imdad Ullah Muhajir Makki

Haji Imdad Ullah Muhajir Makki was a South Asian Muslim scholar and a saint in Chishti order of Sufism. Haji Imdad Ullah Muhajir Makki is the spiritual grand Shaykh of most prominent scholar of Deobandi cult Mawlana Ashraf Ali Thanvi. He says:

“Mawlid un Nabi is celebrated by everyone, including the Arab scholars of Haramain Ash-Sharifain. This is sufficient proof for us to celebrate Mawlid Un Nabi. Also, how could someone say that the remembrance and narration about Prophet Mohammad is not appropriate? As far as I am concerned, I take part in Mawlid functions; rather I consider it the source of *barakah* and I also arrange Mawlid Un Nabi gatherings and functions every year and I feel a lot of satisfaction and happiness in doing so”¹¹⁹

“The practice of this *faqeer* has been that I participate in Milad Sharif functions. In view of the fact that doing so brings blessings, I myself hold Milad every year, and find great solace and joy in Qiyaam (reciting salutations in a standing position).”¹²⁰

4.22 Allama Wahid Uz-Zaman

Allama Nawab Wahid Uz-Zaman was *ghair muqallid* scholar of huge prominence. He writes:

“To refute and negate the people on arranging gatherings of hymns, music, psalms or Milad and to hold regular prayers i.e. *fatiha khawani* is brought to sin instead of righteousness.”¹²¹

¹¹⁸ Ash Shamama tul Anbarah min Mawlid al Khayr ul Barah, p. 12

¹¹⁹ Shama'em Imdadiyya and Faisla Haft Mas'ala

¹²⁰ Faislah Haft Mas'alah, page 5, published by Matba' Majeedi, Kanpur, Dec, 1921.

¹²¹ Hadiyat al-Mahdi Min al-Fiqh al-Muhammadi, p.118

4.23 Shaykh Muhammad Bin Alawi al-Maliki

Shaykh al-Sharif Al-Sayyid Muhammad al-Hasan ibn Alawi ibn Abbas ibn Abd al-Aziz al-Maliki al-Hasani al-'Idrisi al-Makki (1944–2004) was a prominent Sunni Islamic scholar from Saudi Arabia. He said regarding Mawlid Sharif:

“Holy Prophet Peace Be With Him due to importance of his birthday use to avow it a great incident and use to pray to Allah Almighty as it was a great blessing for him also *Sarkar* have supremacy on everything in this universe because everything in this universe through His foundation got providential.”¹²²

4.24 Misunderstanding and Clarification

Some people say that Mawlid was invented in the 7th century by the King of Arbal, Abu Sa'id Muzaffar. They explained this with the reference of Hafz Ibn Kathir. But this not correct. Hafiz Ibn Kathir has mentioned Abu Sa'id Muzaffar in detail in “*Al Bidaya Wan Nihaayah*”. He wrote that King Abu Muzaffar used to celebrate Mawlid-un-Nabi with pomp and glory, but no where has he mentioned that the King was an inventor of Mawlid celebration.

We present a complete quotation of Hafiz Ibn Kathir for a clear understanding. Ibn Kathir writes regarding the events of the year 630 A.H.

“Amongst pious, generous and great Kings, there was a King, Abu Sa'id Muzaffar. He used to celebrate Mawlid in Rabi-ul-Awwal. His assembly of Mawlid used to be one of its kinds. He was brave, a thinker, pious, just and an *aalim* of Din i.e. knowledgeable person. Sheikh Abul Khitaab Ibn Dahya wrote a book on the topic of Mawlid titled ‘*At Tanweer fi Moulidil Basheerin Nazeer*’. On this, the King rewarded the Sheikh with one thousand Dinars. His government remained for a long time. He died while besieging Aka. His government and his character were excellent. Those people who attended the Mawlid function arranged by King Muzaffar say that in his Mawlid function there used to be 5,000 roasted sheep heads, 10 000 chickens, 100 000 pieces of cheese and 30,000 pieces of sweetmeats. Great Scholars and Sufis of that period participated in his Mawlid assembly. His food table was open for people of all walks of life and from all areas. He used to give charity in all types of *Ibaadah*. He used to spend a lot on the *Ibaadah* of Mecca and Medina. He used to spend 30,000 Dinars i.e. currency in arranging water for Mecca and Medina. Charities

¹²² Houlul Ihtifaal Bil Mawidin Nabawi As-Shareef, p. 8-9

which he gave secretly are hidden from us. May Allah send His Mercy upon King Muzaffar. He died in the year 630 A.H. in the Fort of Arbal. He made a *wasiyat* to be buried in Mecca but it was not carried out. He is buried in the neighborhood of Hadrat Ali (رضي الله عنه)".¹²³

4.27 Conclusion

1. King Abu Sa'id Muzaffar was not the inventor of Mawlid celebrations.
2. He was a pious, brave, thinker, just, an *aalim-e-Din* and not an evil man.
3. Great Scholars and Sufis of that time participated in Mawlid functions.
4. He was generous and hospitable.
5. Nowhere is it said that he used to spend *Bait ul Maal* money to celebrate Mawlid.
6. People like Hafiz Ibn Kathir regarded King Muzaffar as one of the great kings amongst Muslim Kings.

4.28 Leading Scholars and Imams Who Wrote Books Mawlid Sharif

1. Imam Tirmidhi in his Jami al-Tirmidhi created a full chapter by the title "Bab o Maajaa Fi Milad Un-Nabi".
2. Imam Ibn Ishaq in "as-Seerat Un-Nabaviyya".
3. Imam Ibn Hisham in "as-Seerat Un-Nabaviyya".
4. Imam Ibn Jawzi wrote two books on Mawlid Sharif by the title "Biyan al-Milad" and Mawlid al-Uroos".
5. Hafidh Shamas ad-Din al-Jazari wrote "Uraf at-Tareef Bil-Mawlid al-Shareef".
6. Imam Abdil Raheem al-Bar'I wrote "Mawlid al-Bar'I".
7. Imam Sakhawi wrote "al-Fakhar al-Alavi Fi al-Mawlid an-Nabavi".

¹²³ Al-Bidaya Al-Nihaya, Vol.13, p.136-137

8. Imam Jalal ad-Din Suyuti wrote “Husan al-Maqsad Fi Amal al-Mawlid”.
9. Imam Ibn Hajar al-Makki al-Haithmi wrote following 4 books on Mawlid Sharif:
 - i. Tehreer al-Kalam Fi al-Qiyam ‘nd Dhikr Mawlid Sayyid al-Anam.
 - ii. Tohfa al-Akhyar Fi Mawlid al-Mukhtar.
 - iii. Itmam an-Nimat ‘ala al-‘alam Bi Mawlid Sayyid Walad Aadam.
 - iv. Mawlid an-Nabavi
10. Imam Mulla Ali Qari al-Hanafi wrote “al-Mawlid ar-Ravi Fi Mawlid an-Nabavi wa Nibah at-Tahir”.
11. Imam Abdul Raoof al-Manavi wrote “Mawlid al-Manavi”.
12. Imam Muhammad Maghrabi wrote “al-Mawlid an-Nabavi”.
13. Mawlana Nawab Hassan Khan Bhopali, the Imam of Salafies wrote a book “ash-Shamama al-Anbaryia Min Mawlid Khair al-Bariyya”.
14. Imam Ahmad Rada Khan al-Hanafi al-Qadri wrote following 2 books on Mawlid Sharif:
 - i. Nutaq al-Halal Barikh Wiladat al-Habib wa al-Wisal.
 - ii. Iqama al-Qiyama ‘ala Ta’an al-Qiyam li-Nabi Thama.
15. Imam Youssef Nabhani wrote “Jawahir an-Nazam al-Badi’ Fi Mawlid ash-Shafi”.
16. Mawlana Ashraf Ali Thanvi wrote about Mawlid Sharif in the beginning of his book “Nashar at-Teeb Fi Dhikar an-Nabi al-Habib”.
17. Shaykh Muhammad b.Alavi al-Makki al-Maliki wrote “Hawl al-Ahwal Ni Dhikri al-Mawlid an-Nabi ash-Sharif”.
18. Shaykh Muhammad Hashim Rifa’I wrote “Mawlid an-Nabi”.

19. Shaykh Muhammad Raseed Rada Misri wrote “ Dhikar al-Mawlid wa Khulasa as-Sirat an-Nabaviya wa Haqiqat ad-Da’wa al-Islamiya”.
20. Shaykh Ibrahim Tarablisi al-Hanafi wrote “Manzoom Fi Mawlid an-Nabi”.

4.29 Consensus of Ummah in Present Time

For centuries Mawlid al-Nabi (The blessed birth of Prophet Muhammad, ﷺ) has been celebrated across the Muslim world in a multitude of ways according to local or regional custom. Many view it as a communal expression of gratitude and joy at the birth of the blessed Prophet and Messenger of Allah (ﷺ); while others bring into question its validity, regarding the practice as an innovation. And yet others negate its importance, with concerns about over-extravagance and unnecessary expense.

Remembering the Prophet's birthday is an act that all scholars of the Muslim world accept and still accept. This means that Allah accepts it, according to the saying:

“The Beloved Prophet (ﷺ) said: “Allah will never allow my Ummah to unite upon misguidance and incorrect beliefs. Allah’s mercy, blessings and protection are with the *largest group of Muslims*. And he who deviates from this largest group of Muslims will be thrown into Hell.”¹²⁴

In every Muslim country today, we find people celebrating the Prophet's birthday. This is true of the following: Egypt, Syria, Lebanon, Jordan, Palestine, Iraq, Kuwait, the Emirates, Saudi Arabia (not officially, but in the majority of homes), Sudan, Yemen, Libya, Tunisia, Algeria, Morocco, Mauritania, Djibouti, Somalia, Turkey, Pakistan, India, Sri Lanka, Iran, Afghanistan, Azerbaijan, Uzbekistan, Turkestan, Bosnia (former Yugoslavia), Indonesia, Malaysia, Brunei, Singapore, and most other Islamic countries. In most Arab countries it is a national holiday. All these countries are celebrating this event. How is it that today a minority is coming and making up a ruling that it is haram? And who are these scholars who spoke against Mawlid, in

¹²⁴ Jami Tirmidhi Tirmidhi

comparison to the hadith masters and scholars of the Community such as *Imam Abu Shaama*, *Imam 'Asqalani*, *Imam Suyuti*, *Imam Haytami*, and *Imam Mulla Ali Qari*, all of whom declared Mawlid praiseworthy? How can any of the *Salafies* declare haram something that even the strictest of their scholars, *Allama Ibn Taymiyyah*, allowed under certain conditions, and which *Allama Ibn al-Jawzi* and *Allama Ibn Kathir* encouraged, each of them by writing a booklet entitled Mawlid and consisting of poems and passages from the *Sira*?

CHAPTER 5

CELEBRATION OF MAWLID SHAREEF AND THE CONCEPT OF INNOVATION

5.1 What is Innovation?

The issue of *bid`ah* or innovations in religion is a hotly debated one in current times. It has been argued, sometimes with much vigor and polemic that practices in the religion of Islam that were not current at the time of the Prophet (ﷺ) or his companions should be rejected and could even lead to *kufir* or disbelief. It has been the opinion of the vast majority of the scholars throughout the ages that *bid`ah* is of two types, one that is permissible, and one that is not. In this chapter, will try to reiterate the correct position, that innovations or newly introduced practices in the *Din* of Islam can not only be permissible, but also rewarded, hopefully providing clarification to the many people who have been confused about the issue.

5.2 Meaning of Bid`ah

The word *bid`ah* is an Arabic word, literally meaning to create a new thing without precedence. It is synonymous with the word *khalk* that means to create something out of something else. The attributive name *Al Badi* is also derived from the same root to denote Allah as the Creator of things that had no previous existence. In the Qur'an Allah is *badi ussamawaati wal ard* i.e. the Creator of the Heavens and Earth (out of nothing). Therefore, in its literal sense, the word *Bid`ah* has no negative connotations, it plainly refers to anything that comes into existence that is novel or not previously known.

5.3 The Concept of Bid`ah

Abstain from innovations, for every kind of innovation is a *bid`ah*, and every *bid`ah* is misguidance and all misguidance leads to hellfire is often used in an attempt to prove that all new things introduced in Islam are forbidden. One must study the whole Hadith of which this is only a portion, and thus read it in context to the rest. One must also interpret this Hadith according to the other evidence from either the Qur'an or Hadith instead of giving a meaning from own understanding i.e. misunderstandings. The whole Hadith is:

قَالَ أَتَيْنَا الْعُرْبَاضَ بْنَ سَارِيَةَ وَهُوَ مِمَّنْ نَزَلَ فِيهِ { وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ } فَسَلَّمْنَا وَقُلْنَا أَتَيْنَاكَ زَائِرِينَ وَعَانِدِينَ وَمُقْتَسِبِينَ . فَقَالَ الْعُرْبَاضُ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودَعٌ فَمَاذَا تَعَهَّدَ إِلَيْنَا فَقَالَ " أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبِشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بِعَدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِنَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ .

“Narrated Irbad ibn Sariyah: AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou sadist: "I can find no mounts for you.”

We greeted him and said: We have come to see you to give healing and obtain benefit from you.

Al-Irbad said: One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.

A man said: Messenger of Allah! It seems as if it was a farewell exhortation, so what injunction do you give us?

He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my *Sunnah* and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.”¹²⁵

This Hadith is a warning about events to come very soon after the Prophet’s (ﷺ) passing on; events characterized by differences among the companions. The Prophet’s advice was to stick to his path and that of the Rightly Guided Caliphs, indicating that there will be differences of opinion against Hadrat Abu

¹²⁵ Sunan Abu Da’ood, H.4606

Bakr (رضي الله عنه), Hadrat 'Umar (رضي الله عنه), Hadrat 'Othman (رضي الله عنه), and Hadrat 'Ali (رضي الله عنه), and that when these will arise, the people should follow them and also the Sunnah of the Prophet (ﷺ). In fact, the time immediately after the departure of the Prophet (ﷺ) was a time of great disruption and tribulation for the Muslims. There came several people claiming to be prophets after the Holy Prophet (ﷺ) who fought against Hadrat Abu Bakr Siddique (رضي الله عنه). There were groups of Muslims who denied the paying of Zakat, and there were people who abandoned Islam and challenged the authority of the Prophet (ﷺ), becoming apostates. Hadrat Abu Bakr (رضي الله عنه) said he would fight those people who claimed to be prophets, who did not pay Zakat or became apostates.

After him came people who denied the Caliphate of Hadrat Othman (رضي الله عنه), and that of Hadrat 'Ali (رضي الله عنه). The Khwarij sect came about which fought against Hadrat Ali (رضي الله عنه). In all, it was an extremely volatile time. It is clear that the 'innovations' mentioned in this Hadith refer to major disruptions that occurred, including people declaring Prophet hood after the Prophet (ﷺ), people denying the paying of Zakat, and the distorted beliefs of the Khwarij. These were the kinds of 'innovation' referred to by the Holy Prophet (ﷺ) that was misguidance and therefore leading to Hellfire.

Further evidence for this comes from another sound Hadith related by Hadrat Ibn Abbas (رضي الله عنه). The word 'innovation' used in the Hadith quoted above is a translation of the word *Muhdasa*, which is derived from the word *Ihdas*, meaning disruption. The following Hadith gives us the Prophet's interpretation of this word:

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيئًا بِمَوْعِظَةٍ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُفَاةً غُرَاةً غُرْلًا { كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ } أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَلَا وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي . فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ . فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ { وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

* إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ { قَالَ فَيَقَالُ لِي إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ " . وَفِي حَدِيثٍ وَكِيْعٍ وَمُعَاذٍ " فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بِعَدَاكَ "

This hadith has been narrated through other chains of transmitters on the authority of Ibn Abbas (رضي الله عنه), (and) the words are:

While Allah's Messenger (ﷺ) stood up to deliver a sermon, he said: O people, Allah would make you assemble barefooted, naked and uncircumcised (and then recited the words of the Qur'an): *"As We created you for the first time, We shall repeat it. (It is) a promise (binding) upon us. Lo! We are to perform it, and the first person who would be clothed on the Day of Resurrection would be Ibrahim (عليه السلام)"*¹²⁶ and, behold! some persons of my Ummah would be brought and taken to the left and I would say: My Lord, they are my companions, and it would be said: You do not know what they did after you, and I would say just as the pious servant (Hadrat 'Isa) said:, *I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastises them, they are Thy servants and if Thou forgivest them, Thou art Mighty, Wise*¹²⁷. And it would be said to him: They constantly turned to their heels since you left them. This hadith has been transmitted on the authority of Waki' and Mu'adh (and the words are):" What new things they fabricated."

In simple words, Prophet said: O people, you will be gathered on the Day of Judgment in the same way you were born (naked). The first person to be given the dress of the hereafter will be Hadrat Ibrahim (عليه السلام). Some people from my Ummah will be brought in front of me, and taken toward hell. I will recognize them and I will say, "These are my companions." An angel will say, "Don't you know what kinds of disruption (*Ihdasa*) they committed after you? Although they embraced Islam in your life, soon after your demise they became apostates and turned towards *kufir*."

This Hadith of the Prophet (ﷺ) therefore defines what sort of innovation in the Din of Islam is a misguidance that is something major in the fundamentals or belief system of Islam, typical of those innovations that occurred not long after his time. This argument enables us to understand the following Hadith:

¹²⁶ Holy Quran; Chapter 21, Verse 104

¹²⁷ Holy Quran; Chapter 5, Verse 117

*He who innovates something in this matter of ours that is not of it will have it rejected.*¹²⁸

The same word *ahdasa* is used here which is translated as ‘innovates.’ Using the hadith about the companions sent to Hellfire who committed grave disruptions to interpret the word *ahdasa*, the Hadith is also referring to major additions or alterations to the Din of Islam that are not of it.

A final point regarding the interpretation of Hadith needs to be mentioned. If interpretation is attempted without proper knowledge, one may find apparent contradictions between various Hadith. All the Hadith mentioned above are of sound classification; in reality, there are no contradictions if the Hadiths are interpreted properly. This is what the great scholars of Islam have done. By interpreting correctly and with proper knowledge, they have conformed and bridged the meanings between the Hadith. This concept is very well known in the science of Hadith exegesis, for example, *takhsis al-amm* is a frequent procedure of *usul al-fiqh* by which an apparently unqualified statement is qualified to avoid the contradiction of another necessary principle.

5.4 The Concept of Bid’ah according to Scholars of Islam

The Prophet (ﷺ) said:

“He who innovates something in this matter of ours that is not of it will have it rejected. He also said, Beware of innovations, for every innovation (*kul bid’ah*) is misguidance.”

Those opposed to Mawlid celebration cite this saying and hold that the word every (*kul*) is a term of generalization, including all types of innovations, with no exception, and that therefore, celebrating Mawlid is misguidance. By daring to say that, they accuse the scholars of Islam of innovation.

There are some of the developments instituted by the Prophet's Companions, the scholars, and the honorable members of his nation, which did not exist during the time of the Prophet (ﷺ), and which they deemed good. Are they, then, misguided and guilty of bad innovation? As for the claim that there is no such thing in religion as good innovation, here are some sayings of the brilliant scholars of Islam belying this claim:

¹²⁸ Sahih Muslim, H.1718

Imam Shâfi'î says:

“Innovated matters are one of two kinds: one is an innovation which contravenes something in the Qur'an or the Sunnah or a report from a Companion or the consensus of the scholars: this is the innovation of misguidance (*bid'ah dhalala*); the other kind is whatever good has been innovated which contravenes none of the above, and this is an innovation that is not blameworthy.”¹²⁹

Al 'Izz bin Abdussalam, one of the greatest *mujtahids* categorized innovations into five types: the obligatory (*wajib*), the recommended (*mandub*), the permissible (*mubah*), the offensive (*makruh*), and the forbidden (*haram*). He says:

“Innovation is divided into obligatory, forbidden, recommended, disagreeable and permissible, and the way to know which is which is to match it against the religious law.”¹³⁰

Imam Nawawi says:

“The Prophet's saying every innovation is a general-particular and it is a reference to most innovations. The linguists say, “Innovation is any act done without a previous pattern, and it is of five different kinds.

Imam Nawawi also said, Innovation in religious law is to originate anything which did not exist during the time of the Prophet, and it is divided into good and bad.

He also said, *Al-muhdathat* is to originate something that has no roots in religious law. In the tradition of religious law it is called innovation, and if it has an origin within the religious law, then it is not innovation. Innovation in religious law is disagreeable, unlike in the language where everything that has been originated without a previous pattern is called innovation regardless of whether it is good or bad.”¹³¹

Shaykh al-Islam Imam Ibn Hajar Al 'Asqalani said:

“Anything that did not exist during the Prophet's time is called innovation and that acts should be against Sunnah, thus it is displeasing act and if [through

¹²⁹ Jami` al-'Uloom wa al-hikam, 1:266

¹³⁰ Sharah Sahih Muslim, 1:286

¹³¹ Sharah Sahih Muslim, 6:154

research] that bid'ah is praising in Shari'ah then it is praiseworthy innovation and if it is displeasing in *Shari'ah* then it is blameworthy innovation.”¹³²

Clearly we see from the opinions of these righteous scholars, that to define innovations in worship as wholly negative without exception is ignorant. For these pious knowers, among them Imam Ash-Shâfi'î, Imam an-Nawawî, Imam Ibn Hajar Asqalani declared that innovations could be divided into good and bad, based on their compliance or deviance with religious law.

Moreover, the following Prophetic saying is known even to common Muslims, let alone scholars:

“He who inaugurates a good practice in Islam earns the reward of it, and of all who perform it after him, without diminishing their own rewards in the least.”

Therefore it is permissible for a Muslim to originate a good practice, even if the Prophet (ﷺ) didn't do it, for the sake of doing well and cultivating the reward. The meaning of inaugurate a good practice is to establish a practice through personal reasoning i.e. *ijtihad* and derivation i.e. *istinbat* from the rules of religious law or its general texts. The action of the Prophet's Companions and the generation following them which we have stated above is the strongest evidence.

Such an objection stems from the misinterpretation of the term *kul* i.e. “every” in the hadith to be all-encompassing without exception, whereas in Arabic it may mean “Nearly all” or “the vast majority”. The stylistic figure of meaning the part by the whole, or synecdoche in English, is in Arabic: *`abbara `an al-kathrati bi al-kulliyya*. This is illustrated by the use of *kul* in verse of the Qur'an in a selective or partial sense not a universal sense:

“Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings”¹³³

Thus the dwellings were not destroyed although “all” things had been destroyed. “All” here means specifically the lives of the unbelievers of 'Ad and their properties, except their houses. The same applies with *Balqis's* expression when she says that she has been given power over “everything” in *Surat an-Naml*, whereas she has not power over *Suleiman* (ﷺ) and his kingdom.

¹³² Fath al-Bari, 4:253

¹³³ Holy Quran; Chapter 46, Verse 25

In conclusion, the position of the majority of the scholars is clear:

“To invent” (*ahdatha*) a “new practice” (*bid’ah*) may refer either to the matter that is new linguistically speaking (*lafzan*), e.g. stone masjids, all the Islamic sciences, writing books about religion, etc. or the matter that is new legally speaking, e.g. a sixth daily prayer. Since *bid’ah* usually applies to innovations in religion in the legal sense, the former kind of “new matter” does not qualify as a *bid’ah* and therefore is not prohibited. The celebration of Mawlid falls under its heading. This is the ruling of all the major scholars on the definition of *bid’ah*. Whoever denies this definition is either ignorant, or actually giving a new definition which is not from the majority of scholars but from one's own whim. Their claim that they are “sticking to the Sunnah” is an empty claim which does not fool anybody but themselves and those they misguide. When asked to substantiate it with the criteria of scholarship in the light of the evidence against them, they keep repeating the claim, like parrots, ignoring or affecting to ignore the difference between the claim and the reality of the claim. Their purported “avoidance of the *bid’ah*” is similarly based on their own whimsical conviction that they are right although they stray from the larger group.

5.5 Evidence of Good Innovations

The Holy Qur’an, the primary source of knowledge in Islam, has a most important proof of the permissibility of beneficial introductions into the *Din*. Allah Almighty says:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ۔

Then in the footsteps of these Messengers, We sent (other) Messengers and We sent ‘Isa, the son of Maryam (Jesus, the son of Mary) after them and gave him the Injil (the Gospel). And We created kindness and mercy in the hearts of those who were (the true) followers (of ‘Isa [Jesus]). And they themselves invented the innovation of monasticism. We did not prescribe it for them. But they (introduced this innovation of monasticism) merely to seek Allah’s pleasure. Then they could not practically keep and maintain that check which was its due (i.e., could not continue its spirit and discipline). So We paid those of them who believed (and continued the innovation of monasticism to seek the

pleasure of Allah) their reward. And most of them (who left it and changed their ways) are disobedient.¹³⁴

The word 'invented' used in the above passage verse is a translation of the Arabic word *Ibtada'uha* which literally means 'they made a *bid'ah*'. The verse tells us that monasticism i.e. *rahbaniyat* was instituted by the followers of the Prophet Jesus Christ (ﷺ) after him as a new act, as a *bid'ah*, for the purpose of seeking the pleasure of Allah Almighty. Allah Almighty does not condemn this act but rather tells us that after its adoption it was not followed properly. It is clear that this verse contains an implied permission granted to them for this new act. If one reads the words carefully, it is apparent that if Allah Almighty were condemning the new act, then there would be no need to remark that they did not observe it faithfully. Having introduced this new act of monasticism, they should have fulfilled its conditions and requirements to achieve the purpose for which they had adopted in the first place. Instead Allah Almighty condemns those who, having adopted monasticism did not perform it in the proper way: but many of them were transgressors. In fact not only was the new act permitted, but it was also rewarded, as the verse tells us: We rewarded only those who were truly faithful. In the context of the preceding part, this would refer to those who were true believers and fulfilled the conditions of the new act and thus achieving the target of seeking thereby to please Allah Almighty.

There is an important point to consider here. The practice of monasticism has been abrogated and cancelled in Islam, but the principle contained in this verse of the acceptability of a new act performed with the correct intention and fulfilling certain conditions is not abrogated, but remains. The new practice introduced for the pleasure of Allah Almighty, in the principles of Islamic jurisprudence becomes a *bid'ah* of guidance; that which violates the laws of *Shari'ah* becomes a *bid'ah* of misguidance.

It is related from the route of Jareer Ibn Abdullah that the Prophet (ﷺ) said:

عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ النَّهَارِ قَالَ فَجَاءَهُ قَوْمٌ خِفَاءَ عَرَاةٍ مُجْتَابِي النَّمَارِ أَوْ الْعَبَاءِ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرٍّ بَلْ كُلُّهُمْ مِنْ مُضَرٍّ فَتَمَعَّرَ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِإِلَاءٍ فَأَذَنَ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ " { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ } إِلَى آخِرِ الْآيَةِ {

¹³⁴ Holy Quran; Chapter 57, Verse 27

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا { وَالْآيَةُ الَّتِي فِي الْحَشْرِ } اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ {
تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دَرَاهِمِهِ مِنْ تَوْبِهِ مِنْ صَاعٍ بُرِّهِ مِنْ صَاعٍ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ بِشِقِّ تَمْرَةٍ "
. قَالَ فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفَّهُ تَعْجُرُ عَنْهَا بَلْ قَدْ عَجَزَتْ - قَالَ - ثُمَّ تَتَابَعَ النَّاسُ
حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا
بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ
عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ".

Mundhir b. Jarir reported on the authority of his father: "While we were in the company of the Messenger of Allah (ﷺ) in the early hours of the morning, some people came there (who) were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah (ﷺ) underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqima, and he (the Holy Prophet) observed prayer (along with his Companion) and then addressed (them reciting verses of the Holy Qur'an): "O people, fear your Lord, Who created you from a single being" to the end of the verse, Allah is ever a Watcher over you".¹³⁵ (He then recited) a verse of Sura Hashr: "Fear Allah. And let every soul consider that which it sends forth for the morrow and fear Allah".¹³⁶ (Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; till he (the Holy Prophet ﷺ) said: (Bring) even if it is half a date. Then a person from among the Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift). Then the people followed continuously, till I saw two heaps of eatables and clothes, and I saw the face of the Messenger of Allah (ﷺ) glistening, like gold (on account of joy). The Messenger of Allah (ﷺ) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden

¹³⁵ Holy Quran; Chapter4, Verse 1

¹³⁶ Holy Quran; Chapter 59, Verse 18

of him also who acted upon it subsequently, without any deduction from their burden.”¹³⁷

The above hadith which is of sound classification is very clear and unambiguous and is a foundation for proving the validity of good innovations in Islam. The criterion used as to whether or not a new action is accepted is that it should be *hasanah*, or praiseworthy. If the action is praiseworthy then there is an immense reward for it. New introductions that are bad are punished severely.

Although the context of this hadith relates to a specific incident during the time of the Prophet (ﷺ) when some companions came forward to offer charity to some poverty-stricken new arrivals at Medina, the meaning is general. It is not permissible to claim that this Hadith applies only to charity as a general term was used: Whosoever introduced a beneficiary action in Islam. The Prophet (ﷺ) did not restrict the reward to ‘He who spends in charity.’ It is the rule among the scholars of Islam that if an ayah i.e. verse of hadith was revealed for a specific incident or reason yet a general term were used in it then its application would be general and not restricted to that incident.

Some people translate the word *sunnatan* as the specific Sunnah of the Prophet (ﷺ) himself, instead the general word ‘action’ or ‘practice.’ In other words, whoever revived a Sunnah of the Prophet (ﷺ) will be rewarded etc. However this is a gross mistranslation of the Hadith. It is impossible to differentiate such a thing as a good Sunnah, as all the practices of the Holy Prophet (ﷺ) were good, and the concept of a ‘bad Sunnah’ for obvious reasons cannot be entertained at all. Therefore it is impossible for this Hadith to apply to the Sunnah of the Prophet (ﷺ).

5.6 Innovations of Guidance and Innovations of Misguidance

With the concept of *bid'ah* being clarified somewhat, the reader may want to know what practices fall with the domains of innovations of guidance, which are permissible and rewarded, and innovations of misguidance, which are forbidden and punishable. For innovations of guidance, it would be fair to say that every single Muslim practices these innovations, knowingly or otherwise, and the list is long.

¹³⁷ Sahih Muslim, H.1017

For examples of innovations of misguidance it would be useful to look at the before mentioned Hadith about *bid'ah* referring to the time soon after the departure of the Prophet (ﷺ) when there came false prophets, apostates and people who did not pay Zakat. Therefore, if one were to declare or follow another prophet after the Holy Prophet (ﷺ) this would be an innovation of misguidance. Following on from this, any change in the major beliefs and tenets of Islam would be in the same category. This could include for example, denying the attributes of Allah, denying the existence of angels etc. Any change in the basic practices of Islam would also be an innovation of misguidance, such as reducing or increasing the number of *salaats* in a day or changing the number of *rakaats*, fasting on forbidden days.

Decreeing those things that are *Halaal* as *Haraam* or vice versa would also be an innovation of misguidance as would be adding verses to the Qur'an or falsifying Hadith. As can be seen these are major sins and lead to Shirk and even Kufr. These things are not necessarily far-fetched as they seem as the history of Islam bears witness to a number of stray sects of Islam that adopted certain of these practices and beliefs.

5.7 Conclusion

There is repeated concept held by some Muslims today, that any practice in religion that was not done by the Prophet (ﷺ) or his companions should be rejected as it is a misguidance and therefore punishable in Hellfire. However one must go beyond slogans and oversimplifications and reach a correct opinion by examining the facts based upon the Qur'an and Sunnah. As we have seen, new practices are not rejected, but are accepted and even rewarded. However, the practice concerned should be compatible with the dictates of the Shari'ah, otherwise it will be rejected. The opinion of those who condemn any new act without qualification comes from a misunderstanding of the sources of the Qur'an and Hadith, for example by quoting passages out of context or without the true meaning. It is apparent that the classical scholars, who probably had a greater knowledge of Qura'nic or Hadith exegesis than any living person today decreed that newly introduced practices are allowed as long as they do not contradict the Qur'an or Sunnah. This stands in marked contrast to the opinion of many so-called learned people today. They should be careful of condemning an act as *Haraam* or prohibited if it is not specifically prohibited by the Qur'an or Sunnah, as judging a permissible act as *Haraam* may lead to Shirk. In fact, the introduction of new things into the Din ensures that Islam can apply itself to any given time and situation, and some new things have even been essential for its preservation and propagation.

5.8 Common Innovations

These days, we find many publications filled with lies and deception which mislead many Muslims into thinking negatively about the honorable Mawlid of the Prophet Muhammad (ﷺ). These publications claim that to celebrate the Mawlid is an act of innovation that goes against Islam. This is far from the truth, and it is therefore necessary for those who can speak clearly to help clarify and reverse the doubts surrounding this most blessed day. My first and simple question to the opponents of Mawlid celebration is that the way they are using to spread deception and lie about Mawlid, when did Prophet (ﷺ) himself or any of his companions ever used this technology, because according to them everything that was not in the era of Prophet Muhammad is bid'ah. Is this Facebook, Gmail, Twitter, YouTube etc. not bid'ah?

Now I am providing some more examples of their hypocritical and two-faced behavior:

5.8.1 Building of Magnificent Mosques

The mosques at the time of the Prophet were simple and did not have domes or minarets. The first mosques of Quba and Masjid Nabawi built during the Prophet's (ﷺ) time were made of mud bricks, tree trunks and leaves, etc. They did not have Domes, Minarets or Marbles. They were extremely simple and made for the sole purpose of worshipping Allah Almighty. But now you can see magnificent mosques. Is it not a Bid'ah?

5.8.2 Division of Holy Quran

When the Qur'an was revealed to Prophet Muhammad (ﷺ) it was not divided into thirty parts. Neither Prophet Muhammad (ﷺ) nor his noble companions divided the Qur'an into thirty parts. The Qur'an was divided into thirty parts by rulers and scholars, hundreds of years later for the convenience of memorizers of the Holy Qur'an. It helped them in managing the recitation of the holy Qur'an for *taraweeh* prayers in Ramadan.

Similarly, there were no *ruku* mentioned in the Qur'an during the time of Prophet (ﷺ) and his Companions. These *ruku* were added in the Qur'an by the rulers and scholars hundreds of years later to help Imams and memorizers in memorizing the verses of the Qur'an by providing better organization and

management for reading the Holy Qur'an in regular daily prayers and *taraweeh* prayers of Ramadan. Have you ever found fatawa against making *ruku* in the Qur'an? Why do people not ask for proof from the Holy Qur'an and Hadith for having *ruku* in the Qur'an? The Qur'an that the companions read did not have *ruku* in it. It was added later. Why is it not a Bid'ah? Why this new setup of the Qur'an is not considered a Bid'ah?

5.8.3 A'raab of Holy Quran

During the time of Prophet (ﷺ) there were no *a'raab* i.e. *fatha*, *kasrah*, *dhamma* in the Holy Qur'an. These were added in the Qur'an by the rulers and scholars hundreds of years later to help non-Arabs in reading the Holy Qur'an with correct pronunciation. Today, non-Arabs depend on these *a'raab* in order to read Qur'an correctly. These *a'raab* were an innovation. But if this innovation is removed from the Qur'an, the opponents of Mawlid Celebration would not be able to read Qur'an correctly. They need *a'raab* in the Holy Qur'an which is an innovation but they do not want Mawlid Celebration because it is about the recipient of the Holy Quran.

5.8.4 100th Anniversary of Dar al-'Uloom Deoband

The scholars and students of Dar-ul-Uloom Deoband, one of the oldest Islamic universities in India celebrated the 100th anniversaries of the Dar-ul-Uloom Deoband. The 100th birthday of Dar-ul-Uloom Deoband was celebrated under the leadership of a Hindu Prime Minister of India, Indira Gandhi. Did the Prophet or his companions ever celebrate the anniversary of Masjid Al Quba, Masjid Al Nabawi, or any other institution? Did they ever invite a pagan to preside over the gathering of scholars of Islam? Was that not a Bid'ah? Are opponents of Eid Mawlid having more love and respect for their Dar-ul-Uloom and for pagans than for the birth of the Prophet of Islam?

5.8.5 National Day of Saudi Arabia

Saudi Arabia celebrates National Day of Saudi Arabia. On this day, television stations telecast special programs, newspapers print special editions and private companies give their employees a day off. No Saudi scholar ever issued a fatwa against the celebration of Saudi National Day, but they are very quick in giving fatawas against Mawlid Celebration. Did the Prophet (ﷺ) or his companions (رضي الله عنهم) ever celebrate the establishment of the Islamic state of Medina? Why are the celebrations of Saudi National Day not a Bid'ah? Saudi's

can celebrate their National Day but on what grounds they deny to celebrate the best of all days when Prophet Muhammad (ﷺ) was born.

5.8.6 Celebration of Pakistan Day

Pakistan Day or Pakistan Resolution Day, also Republic Day, is a national holiday in Pakistan to commemorate the Lahore Resolution of 1940 and the adoption of the first constitution of Pakistan during the transition of the Dominion of Pakistan to the Islamic Republic of Pakistan on 23 March 1940 making Pakistan the world's first Islamic republic. Republic Day parade by the armed forces is a common celebration for the event. The day is celebrated in the memory to commemorate the event when the Muslim League drafted the political resolution at the *Minar-e-Pakistan*. *The celebrations regarding the holiday include a full military and civilian parade in the capital, Islamabad. These are presided by the President of Pakistan and are held early in the morning.*

In the same way, Pakistan Independence day, Defense day, Quaid e Azam day, Allama Iqbal day etc. are celebrated every year. Why no one called it a bid'ah? Does Prophet (ﷺ) or any of his companions ever celebrated Day of Victory of Mecca or the day of any other, absolutely answer is No, and then problem is only with Day of Prophet Muhammad (ﷺ)?

5.8.7 Days of Islamic Caliphs

Day of Sayyidna Siddique e Akbar (رضي الله عنه) is observed nationwide with great respect, religious parties organized rallies in different cities of the country where the speakers where the speakers shed light on the life span of the first caliph. Seminars and conferences are organized, demonstrating immense respect on this occasion and important thing is that this day and days of Sayyidna Umar (رضي الله عنه) and Sayyidna Othman (رضي الله عنه) are celebrated by those who are the opponents of Mawlid Celebration, including SSP, LJ etc. They are on the front line to celebrate it. Is it not a bid'ah? Problem is only with Prophet Muhammad (ﷺ)?

5.8.8 Annual Gathering at Rai'wand

The only worldwide gathering of Muslims commanded by Allah and practiced by Prophet Muhammad (ﷺ) and his companions is Hajj. There is no other

worldwide gathering of Muslims in Islam. Worldwide Tableeghi Ijtimaa was started only few decades ago. On the contrary, Mawlid Celebration has more or less 10-12 hundred years of history. Just like Mawlid Celebration, the Tableeghi Ijtimaa has a fixed annual date. People participate, pray and learn Islam in both gatherings. If Mawlid Celebration is considered a Bid'ah, why then is Tableeghi Ijtimaa not considered a Bid'ah?

5.8.9 Annual Seerat e Rasul Conference

Every year, Wahabis and Deobandies organize programs, conferences such as Seerat Un-Nabi conference. Is it not a bid'ah? Which of the companions did so?

5.8.10 Annual Imam E Ahly Hadith Conference

In Pakistan and India and many other parts of world, the Ahly Hadith party holds Imam E Ahly Hadith conference or simply Ahly Hadith conferences annually. Most of the time, they invite great scholars of their school of thought. Did Prophet Muhammad (ﷺ) or his noble companions

(رضي الله عنه) ever organize a program such program or conference or did they ever travel to speak at an organized conference? Why this conference is not declared a Bid'ah?

5.8.11 Annual 'Azmat o Shan e Sahaba o Ahly Bait Conference by SSP

Every year, SSP organize Azmat o Shan e Sahaba o Ahly Bait Conference. Is it not a bid'ah? Which of the companions did so?

5.8.12 Annual Peghambar e Inqilab Conference

Every year, Deobandies organize Annual Peghambar e Inqilab Conference. Is it not a bid'ah? Which of the companions did so?

5.8.13 Establishment of Islamic/Political/Welfare Organizations

The very concept of forming organizations such as Jama't Ahly-e-Hadith, Party of Salafies, Jama't Islami, Jama't ud-Dawa, SSP, TTP, and LJ is a Bid'a. Neither the Prophet nor his Companions (Peace be upon them) ever formed organizations and gave them names. When did the Prophet (ﷺ) or his Companions form committees to run mosques? Is this not a Bid'a? The only name for worldwide Muslim body is "Muslims". Only Allah divides people into

tribes and nations for identification. These opponents of Mawlid Celebration have divided the Ummah.

Similarly, these organizations organize their annual conventions. In most cases people must purchase tickets to listen to the speeches of various scholars and their leaders. Is this entire setup not a Bid'a? When did the Prophet, his companions or scholars of Islam organize such conventions? Why do people have to pay in order to listen to the speeches of the scholars and leaders? Where is the basis for this? Did the Prophet charge a fee for his speeches? Did any companion of the Prophet (ﷺ) ever ask people to pay for a good cause before delivering his speech? Of course not. The noble people never did such a thing, yet it is okay to do so for the opponents of Mawlid Celebration. Indeed, it is a major Bid'ah but they refuse to call it a Bid'ah; otherwise, they would have to close their shops. Almost all the leaders and Imams of these organizations are fierce opponents of Mawlid Celebration but the Bid'ah they commit every day and every year is completely ignored due to the petro dollars and the support they enjoy from western governments.

5.8.14 Protest Rallies

Muslims organize rallies and processions on international, political, economic, and social issues. On religious issues and conflicts, Muslims take out big rallies and strikes. These rallies, processions and strikes are also organized by those who call Mawlid Celebration a Bid'ah. Did Prophet Muhammad (ﷺ), his Companions or the noble scholars of Islam ever take out rallies, make banners, shout slogans, burn flags or perform any similar act to defy social conditions? Aren't these rallies Bid'ah? The opponents of Mawlid Celebration invite Muslims to attend their rallies. They consider taking part in these rallies as Jihad and believe that participants will be rewarded by Allah. However, if a rally to create awareness about our beloved Prophet (ﷺ) is organized, it becomes Bid'ah. Why rallies are on political issues Islamic but a rally for Mawlid Celebration un-Islamic?

5.8.15 Use of Various Modern Products

According to opponents of Mawlid Sharif, everything or act that Prophet (ﷺ) or his companions didn't do is Bid'ah i.e. innovation. Then according to this definition of innovation thousands of things that we use today become haram and source to go in hell fire in life hereafter.

In the present era, we use many food items such as Biryani, Pizza, Shawarma, Bugar, fast foods and many others. Also different types of cold drinks, ice creams that we use today were not in the time of Prophet (ﷺ). In the same way, we use modern products that are the result of modern technology that were not in the time of Prophet Muhammad (ﷺ). My question is so simple, why these are not declared as Bid'ah?

5.8.16 Dars e Nizami

Anyone can tell me the name of any companion who got the certificate of 8 year course Dars e Nizami ever? Answer is absolutely No.

5.8.17 Conclusion

From above discussion, it is clear that if celebration of Mawlid Sharif is bid'ah according to the definition of bid'ah by opponents i.e. an innovation then all the above mentioned things as well is bid'ah, but these all are widely used by opponents of Mawlid Sharif. It is my request to the opponents of Mawlid Sharif celebration that this is one of the points of dispute between you and us. If they accept it then Ummah would go to the unity which is not only important for us rather essential for us, so that we can Muslims can become power in the world, which is not possible without unity of Muslims.

CHAPTER 6

DATE OF BIRTH OF PROPHET MUHAMMAD (ﷺ)

Some people claim that the exact date of birth of the Prophet (ﷺ) is not known then why should Mawlid Celebration be on 12th of Rabi Ul Awwal. 12 Rabi-ul-Awwal is not only accepted as Mawlid Day from the classical and ancient scholars, it is also confirmed by the governments of the whole Islamic world. Majority of the Islamic countries, celebrate it on 12 Rabi-ul-Awwal except Iran.

6.1 Saying of Historians and Scholars

Now here are some references regarding the exact date of birth of Prophet Muhammad (ﷺ) by renowned historians.

1. Imam Ibn Ishaq (85-151 H):

Messenger of Allah (ﷺ) was born on 12th Rabi-ul-Awwal in *Aam-ul-Feel*.¹³⁸

2. Imam Ibn Hisham (213 H):

Messenger of Allah (ﷺ) was born on Monday 12th Rabi-ul-Awwal in *Aam-ul-Feel*.¹³⁹

3. Imam Ibn Jareer at-Tabari (224-310 H):

Messenger of Allah (ﷺ) was born on Monday 12th Rabi-ul-Awwal in *Aam-ul-Feel*.¹⁴⁰

4. Allama Abu-ul-Hasan Ali Bin Muhammad Al-Mawardi (370-480 H):

Messenger of Allah (ﷺ) was born 50 days after the event of *Ashab-ul-Feel* and after the death of His father on Monday 12th Rabi-ul-Awwal.¹⁴¹

¹³⁸ Ibn al Jawzi in Al-Wafa

¹³⁹ Ibn Hisham in As-Sirat-un-Nabawiya

¹⁴⁰ Tarikh-ul-Umam-wal-Muluk

¹⁴¹ Ailam-un-Nabuwa

5. Imam Al-Hafiz Abu-ul-Fatah Al-Andalusi (671-734 H):

Our leader and our Prophet Muhammad (ﷺ), the Messenger of Allah, was born on Monday 12th Rabi-ul-Awwal in *Aam-ul-Feel*.¹⁴²

6. Allamah Ibn Khaldun (732-808 H):

Messenger of Allah (ﷺ) was born on 12th Rabi-ul-Awwal in *Aam-ul-Feel*. It was the 40th year of Emperor Kasra Noshairwan.¹⁴³

7. Muhammad As-Sadiq Ibrahim Arjoon:

From various *turaq* (chains) it has been established as true that the Prophet (ﷺ) was born on Monday 12th Rabi-ul-Awwal in *Aam-ul-Feel* in the reign of Kasara Noshairwan.¹⁴⁴

8. Shaykh Abdul-Haq Muhadith Dehalvi (950-1052 H):

Know it well, that over-whelming majority of the experts of *sayar* and *tarikh* (i.e. biographers and historians) hold the opinion that An-Hadhrat (i.e. the Prophet ﷺ) was born in *Aam-ul-Feel* ... It is well known that the month was of Rabi-ul-Awwal and its date was 12. Various scholars have shown their agreement with this (date).¹⁴⁵

9. Nawab Muhammad Sadiq Hassan Khan Bohawalvi:

The birth (of the Prophet ﷺ) happened in Mecca at the time of *Fajar* on Monday 12th Rabi-ul-Awwal in *Aam-ul-Feel*. Majority of scholars holds this opinion. Ibn Jawzi has narrated a consensus (of scholars) on it.¹⁴⁶

10. Imam Qastalani said:

Messenger of Allah (ﷺ) was born on 12th Rabi ul Awwal and People of Mecca follow it, on this same day they visit (your place of birth).. It is famous that you were born on 12th Rabi ul Awwal; the day was of Monday, Ibn Ishaq and others have narrated this too.¹⁴⁷

¹⁴² Aayun-al-Asr

¹⁴³ Ibn Khaldun in At-Tarikh

¹⁴⁴ Muhammad Rasool Ullah

¹⁴⁵ Madarij-un-Nabuwwah

¹⁴⁶ Ash-Shumama-tul-Anbariya Fi Mowlid Khair-al-Bariya

¹⁴⁷ Al Muwahib al Laduniya

11. Ibn Abi Shaybah:

Imam Ibn Abi Shaybah in his *al-Musannaf*, Ibn Abbas who said:

Messenger of Allah (ﷺ) was born in the year of elephant on Monday, the 12th Rabi Ul-Awwal. Then he said: This is what is famous amongst Majority and Allah knows the best.¹⁴⁸

6.1.1 Conclusion

The most authentic date of Mawlid-un-Nabi (i.e. Prophet (ﷺ)'s birth), as agreed upon by the classical and later scholars and historians, and as officially recognized by Islamic countries, is Monday 12 Rabi-Ul-Awwal. Mawlid-un-Nabi (ﷺ) is celebrated throughout the Islamic world, with the exception of a few countries. Interestingly, all the Islamic countries (except Iran, who celebrate on 17th) celebrate it on 12th of Rabi-Ul-Awwal.

6.2 Why should not Mourn on 12th Rabi Ul-Awwal as it is Day of Departure of Messenger of Allah (ﷺ)?

Some silly people pose this question that on the 12th Rabi Ul-Awwal Messenger of Allah (ﷺ) was born and departed on the same day in the same month. Why do the people only rejoice and not mourn? First of all, it must be kept in mind that Prophet Muhammad (ﷺ) didn't departed on 12th Rabi Ul-Awwal, we will prove it logically and mathematically in the later section. Let say we accept that Prophet (ﷺ) departed on 12th Rabi Ul-Awwal then answer to the raised question can be entertained as:

One can only grieve if the favour is snatched away from oneself. One can only grieve if something is finished or gone completely and all its benefits are ended. For example, if someone has lost his son, that person will feel extreme grief and remorse because a favour (in the form of a son) is taken away from him. But, this is not the correct manner of being thankful servants of Allah, because the loss of a son is but a test from Almighty Allah.

¹⁴⁸ Ibn Kathir in Seerat un Nabi, Volume 1, Page No. 199

The greatest Favour of Allah which was bestowed upon us in the form of Messenger of Allah (ﷺ) and he is not taken away from us. How then does one have situation of grief? The departure of Messenger of Allah (ﷺ) is a Mercy upon the Ummah just as his physical existence in this world. Before bringing forth their objections, people should at least bear in mind the *Mas'ala of Hayat-un-Nabi*, that is, that the Messenger of Allah (ﷺ) is alive. In reality, Messenger of Allah (ﷺ) exists. We should only grieve if the shadow of his mercy was removed from our heads and if the link and relation was disconnected with him. Messenger of Allah (ﷺ) is aware of the conditions of Ummah and helps them in every step. It will be prolonging to give proofs of the *Mas'ala of Hayat-un-Nabi* (ﷺ). This is in itself another topic. Scholars from different Schools of Thought have written books on this topic and all agree to the fact that Messenger of Allah (ﷺ) is alive in his blessed grave with the bodily life. There is no shortage in his mercy, in his kindness upon the Ummah, in his guiding the Ummah, no shortage in his power, attributes, excellence and beauty. His status is still the same. He was the final Prophet and he is the final Prophet. When all these qualities and attributes are there, why should one express grief?

Imam Jalal ad-Din Suyuti gave a beautiful answer to this objection. He writes:

“The birthday of the Noble Prophet (ﷺ) is the greatest favour of Allah granted to us, and that his demise is the greatest affliction for us. However, the *Shari'ah* has encouraged us to show gratitude for favours and has taught us to observe patient perseverance, silence and calm in the face of afflictions. The *Shari'ah* has ordered us to offer “*Aqeeqah*” on the birth of a child which is an expression of happiness and gratitude for favours and has taught us to observe patience, silence and calm in the face of afflictions. But the *Shari'ah* has not ordered us to sacrifice an animal on the death of someone nor to do such action. On the contrary, it has prohibited wailing and lamentation. Thus, the laws of *Shari'ah* indicate that to exhibit happiness in this Holy month of Rabi-ul-Awwal in connection with the birth of the Noble Prophet (ﷺ) is better than showing grief at his demise.”¹⁴⁹

¹⁴⁹ Al Hawi lil Fatawa, Vol. 1, p. 298

6.2.1 12th Rabi Ul-Awwal was not the Date of Death of Prophet Muhammad (ﷺ)

Muslim Ummah has consensus upon it that the tenth year after Prophet Muhammad's (ﷺ) migration towards Medina, He delivered his final address to His Ummah on the 9th day of Dhul Hajjah which is known as Yom al-Arafa, 10th Hijra, and it was Friday, on the same day verse of completion of Din was revealed and the very next year i.e. 11 Hijra in the month of Safar or Rabi Ul-Awwal on the day of Monday Prophet Muhammad (ﷺ) departed (Physically). It is evident from the following narrations:

عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلًا، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَأُونَهَا لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ لِاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَيْ آيَةٌ قَالَ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

Narrated 'Umar bin Al-Khattab: Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion for you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)".¹⁵⁰

عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ. وَكَانَ تَبِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَدَمَهُ وَصَحَبَهُ أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي تُؤْفَى فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الْإِنْتِظَانِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، فَكَشَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتْرَ الْحُجْرَةِ يَنْظُرُ إِلَيْنَا، وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَّةٌ مُصْحَفٌ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَقُتِلَ مِنَ الْفَرَحِ بِرُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَكَصَّ أَبُو بَكْرٍ عَلَى عَقْبِهِ لِيَصِلَ

¹⁵⁰ Sahih Bukhari, H.45

الصَّفِّ، وَظَنَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَارِجٌ إِلَى الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَوْا صَلَاتَكُمْ، وَأَرْخَى السِّتْرَ، فَتَوَفَّيَ مِنْ يَوْمِهِ.

Narrated Az-Zuhri: Ana's bin Malik Al-Ansari, told me, "Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet (ﷺ) till it was Monday. When the people aligned (in rows) for the prayer the Prophet (ﷺ) lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet (ﷺ) would lead the prayer. The Prophet (ﷺ) beckoned us to complete the prayer and he let the curtain fall. On the same day he died."

Now, from Dhul Hajjah, 10th Hijra to Rabi Ul-Awwal, 11th Hijra; there are four months including Dhul Hajjah. Islamic month consists of maximum 29 or 30 days. As there are four months, so there are four possibilities which are as under:

❖ **1st Possibility:**

If there are 30 days in each of the four months then on 12th Rabi Ul-Awwal, day is Sunday. Rabi Ul-Awwal starts on Wednesday and Mondays fall on 6th, 13th and so on.

Days	Dhul Hajjah				Moharram					Safar					R.Awal		
Fri	9	16	23	30		7	14	21	28		5	12	19	26		3	10
Sat	10	17	24		1	8	15	22	29		6	13	20	27		4	11
Sun	11	18	25		2	9	16	23	30		7	14	21	28		5	12
Mon	12	19	26		3	10	17	24		1	8	15	22	29		6	13
Tue	13	20	27		4	11	18	25		2	9	16	23	30		7	14
Wed	14	21	28		5	12	19	26		3	10	17	24		1	8	15
Thu	15	22	29		6	13	20	27		4	11	18	25		2	9	16

❖ **2nd Possibility:**

If Dhul Hajjah is of 30 days, Moharram 30 and Safar 29 then on 12th Rabi Ul-Awwal, day is Saturday. Rabi ul Awwal starts on Tuesday and Mondays fall on 7th, 14th and so on.

Days	Dhul Hajjah				Moharram					Safar					R.Awal	
Fri	9	16	23	30		7	14	21	28		5	12	19	26		4 ¹ ₁
Sat	10	17	24		1	8	15	22	29		6	13	20	27		5 ¹ ₂
Sun	11	18	25		2	9	16	23	30		7	14	21	28		6
Mon	12	19	26		3	10	17	24		1	8	15	22	29		7
Tue	13	20	27		4	11	18	25		2	9	16	23		1	8
Wed	14	21	28		5	12	19	26		3	10	17	24		2	9
Thu	15	22	29		6	13	20	27		4	11	18	25		3	10

❖ **3rd Possibility:**

If Dhul Hajjah is of 30 days, Moharram 29 and Safar 29 then on 12th Rabi Ul-Awwal, day is Friday. Rabi ul Awwal starts on Monday and Mondays fall on 1st, 8th, and 15th and so on.

Days	Dhul Hajjah				Moharram					Safar					R.Awal	
Fri	9	16	23	30		7	14	21	28		6	13	20	27		5 ¹²
Sat	10	17	24		1	8	15	22	29		7	14	21	28		6
Sun	11	18	25		2	9	16	23		1	8	15	22	29		7
Mon	12	19	26		3	10	17	24		2	9	16	23		1	8
Tue	13	20	27		4	11	18	25		3	10	17	24		2	9
Wed	14	21	28		5	12	19	26		4	11	18	25		3	10
Thu	15	22	29		6	13	20	27		5	12	19	26		4	11

❖ **4th Possibility:**

If Dhul Hajjah is of 29 days, Moharram 29 and Safar 29 then on 12th Rabi Ul-Awwal, day is Thursday. Rabi ul Awwal starts on Sunday and Mondays fall on 2nd, 9th, and so on.

Days	Dhul Hajjah				Moharram					Safar					R.Awal	
Fri	9	16	23		1	8	15	22	29		7	14	21	28		6

Sat	10	17	24		2	9	16	23		1	8	15	22	29		7	
Sun	11	18	25		3	10	17	24		2	9	16	23		1	8	
Mon	12	19	26		4	11	18	25		3	10	17	24		2	9	
Tue	13	20	27		5	12	19	26		4	11	18	25		3	10	
Wed	14	21	28		6	13	20	27		5	12	19	26		4	11	
Thu	15	22	29		7	14	21	28		6	13	20	27		5	12	

❖ **As for 28th Safar:**

- 1- If Dhul Hajjah and Muharram are 30 days it is Sunday.
- 2- If Dhul Hajjah and Muharram are 29 days it is Friday
- 3- If one is 29 and the other is 30 it is Saturday.

6.2.2 Conclusion

From the above mentioned discussion, without shadow of any doubt, it is crystal clear that in 11th Hijra, the day on 12th Rabi Ul-Awwal was not Monday, which confirms that Prophet Muhammad (ﷺ) was not died on 12th Rabi Ul-Awwal. Now after this discussion; In order to support the above fact, I would like quote an important historical record that the Holy Prophet Muhammad (ﷺ) departed from this world on 1st or 2nd of Rabi-ul-Awwal.¹⁵¹

Mawlana Ashraf Ali Thanvi writes

“And the date has not been established, and the popular notion that it was the 12th of Rabi-ul-Awwal is not correct according to calendar, since that year the 9th of Dhul-Hajjah fall on Friday and the proven day of death is Monday. Thus it cannot be that 12th of Rabi-ul-Awwal would be Monday when the 9th of Dhul-Hijjah was a Friday”.¹⁵²

Moreover, According to Imam Ibn Hajar date of death was 2nd Rabi Ul-Awwal, according to Ibn Jareer it was 1st Rabi Ul-Awwal, according to Muhammad Suleman Mansurpure it was 13th Rabi Ul-Awwal and according to Mubarakpuri it was 12th Rabi Ul-Awwal. Thus, the view of Ibn e Hajar i.e. 2nd Rabi ul Awwal, view of Ibn e Jareer i.e. 1st Rabi ul Awwal and Suleman Mansurpure i.e. 13th

¹⁵¹ Tabqaat-Ibne Saad V.2 p. 316; Al Bidaayah Wan Nihaayah by Ibn Kathir V. 2, p. 340; Seeratun Nabee by Shiblee Nu'maani V.1 p. 171; Rasool-Rahmat by Abul Kalam A'zaad, p. 254.

¹⁵² Margin of page 203 of Nashr-Teeb

Rabi ul Awwal are the only possibilities and the common views of 12th Rabi ul Awwal and 28th Safar have been proven to be incorrect.

6.2.3 Final Conclusion

Just like other *fitna* groups and individuals planted in the Muslim Ummah by anti-Islam agencies in the 18th and 19th centuries, during the destruction of Ottoman Empire, Khawarijism was also revived and replanted by the crusaders deep in the heart of Islam i.e. Mecca and Medina.

During the 18th century, Mawlid Celebration was called a distortion i.e. Bid'ah in Islam for the first time in the history by the Neo-Khawarijees known as Salafies. Before the 18th century no one in Islam called Mawlid celebration a Bid'ah i.e. bad innovation.

Since the Salafies started labeling Mawlid Celebration a Bid'ah, it has divided the Ummah. If we want to unite this Ummah we need to go back to the traditions which were unanimously accepted and practiced by the entire Ummah. Mawlid Celebration is one of those important traditions.

Celebration of Mawlid Sharif unites Muslims and the denial of Mawlid Celebration divides Muslims. The proof is in the 1300 years of Muslim history. When Muslims were together in celebrating the noble birthday of Prophet Muhammad, they were all united but when they started debating the permissibility of Mawlid Celebration, they began to divide. It is not the celebration of Mawlid Celebration that divides Muslims. It is the denial of the Mawlid Celebration that divides Muslims.

Mawlid Celebration is not mandatory or obligatory practice. Those who do not celebrate do not commit any sin but do not get any reward from Allah either. It is *mustahab* (optional). Those who celebrate for the love of Messenger of Allah (ﷺ) are rewarded by Allah Almighty. But those who call it bad innovation, haram etc. commit major sin and will be punished by Allah for making lawful deed unlawful.

Allahs knows the Best!